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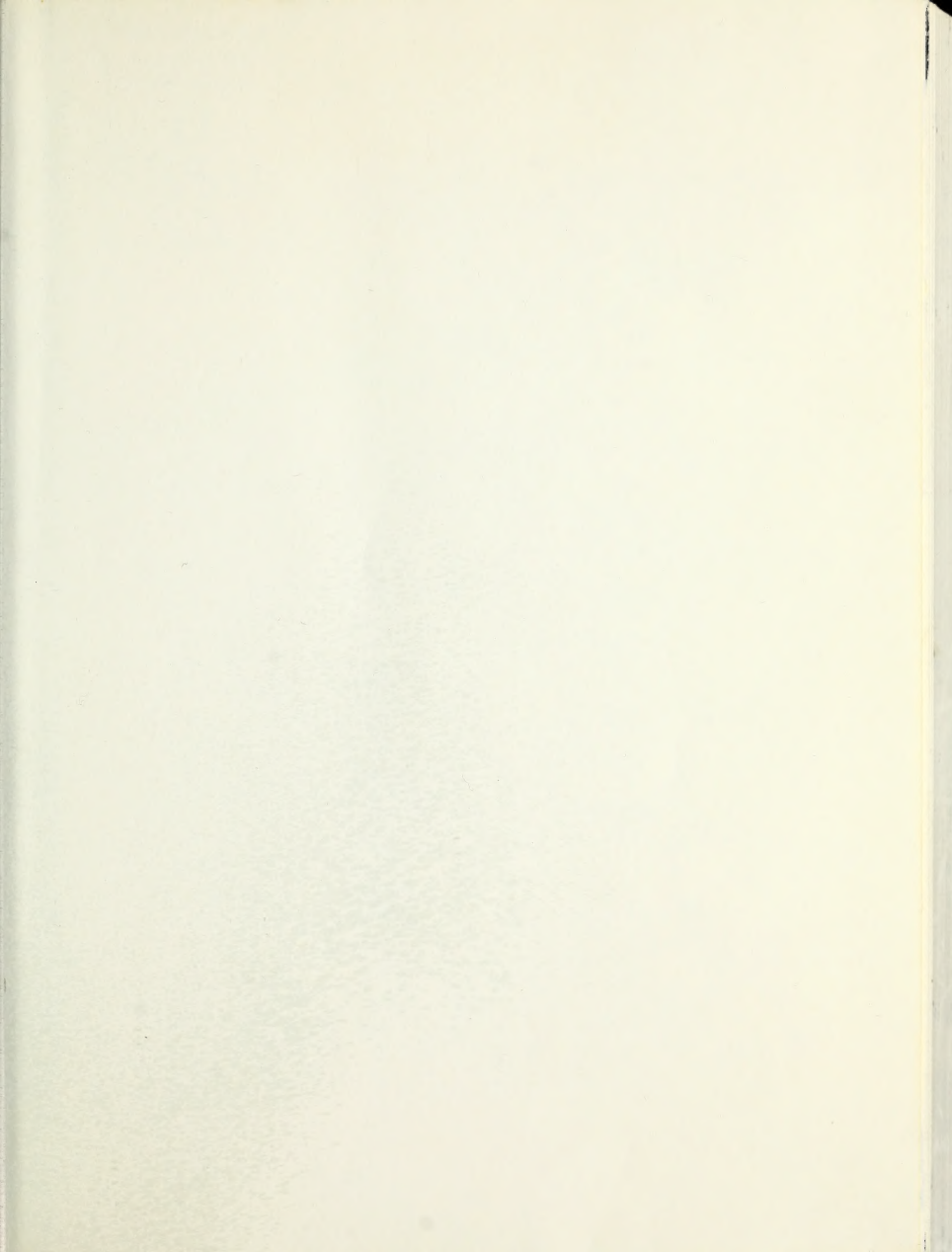
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GEN. GRANT IN PLYMOUTH CHURCH

The Curious Throng Rebuked by

Mr. Beecher.

A REMARKABLE SERMON.

Special Dispatch to The Boston Journal.

NEW YORK, Nov. 28. There was a remarkable scene in Henry Ward Beecher's church to-day. Among the attendants at the morning service was General Grant, who, in company with Senor Romero, sat in Mr. H. B. Claflin's pew. General Grant entered the church about ten minutes before the service began. His presence was soon noticed and the whispered announcement went from pew to pew and soon he became the cynosure of all eyes. At the close of the service he sat down to wait until the audience had gone out, but so great was the desire to see him that hardly any one went out, and those who did so passed around to the rear door in order to see the distinguished visitor better. As there seemed no prospect of the church being emptied, Mr. Beecher remounted the platform and desired that the audience would pass out. He added, "A special service can be held if you wish to worship a man. This is a house for the worship of God." At this General Grant rose and started down the aisle. The crowd of persons then gathered in front of the church, and all waited until he was driven away in his carriage. There was no other demonstration.

Mr. Beecher's Sermon

Was a sensational one. It was on the love of God for fallen humanity and will provoke much discussion. He said in part, "I have denounced with indignation the Calvinistic doctrines of decrees. The presentation is outrageous of the character of a being who or his own glory created a large part of the human race for damnation and another large part for blessing, and without any regard to the future of the damnable or the savable."

The most atrocious slander of the human race is set forth in the Saybrook and Westminster platforms, and the Pan-Presbyterian Council, after discussion, determined that the old was good enough, or that times had not come for any change. Every man who entered the Presbyterian ministry says that he will preach these doctrines of a hideous God as set forth in the shorter and longer catechisms. There is no treason to humanity so utter, no grounds so dangerous for a young man to put his feet upon; for to swear that he will be true to the articles of faith in the Presbyterian and New England Congregational churches, ~~he~~ he can't do. He might as well swear that he will be 150 feet high every time he goes into the pulpit. They all dodge it, or if there is one who doesn't he is a long, lean, lightning-rod sort of a man, who lives in his pulpit and has nothing to do with common folks, and they have not much to do with him.

The human family is to be judged by value in the world. The larger part might as well be swept away. You might kill a hundred thousand men in some parts of the world and a hundred thousand squirrels in Oregon, and there would be no difference, except that the skins of the latter are worth something. One-half of the men live in such low condition that if they perished they would not be missed. I can't pretend that the end comes when the race dies. A man like Christ would be the strongest sort of a man known in our day. There is nothing so wanting as love. But men say if you want to be saved, come leap into the ark with all your old clothes on, and go right along. Their idea of Heaven is that it is like a Yankee garrett, full of all sorts of old rubbish. If we judge by what we see of the kind of material, though good enough to make a church here, and heirs of salvation hereafter, the question must not be: "Do you want to be saved?" but "Do you want to be savable?" The general spirit of the church is: "Do you belong to us?" "Yes." "Bless you." "Do you belong to us?" "No." "Damn you." When the church is aglow with the power of love and an electric influence goes from one to another, indolence will be scorched and the or rather it will throw away its weapons and build the church.

Plymouth Church, Brooklyn.

THE first meeting of those interested in the establishment of a new Congregational Church in Brooklyn, was held May 9, 1847, when the property recently purchased from "The first Presbyterian Church" was offered for purposes of religious worship as soon as it should be vacated by the said church. It was therefore

Resolved, "That religious services shall be commenced, by Divine permission, on Sunday, the 16th day of May."

HENRY WARD BEECHER, being providentially in the city, was invited to preach the first sermon. On the following Friday evening, about thirty persons assembled to unite in prayer for the Divine blessing on the new enterprise, most of whom expressed a desire to connect themselves with the church when organized. At the close of the prayer-meeting, a committee was appointed to make arrangements for the formation of a Church; to prepare and report Articles of Faith and a Covenant, a Form of Admission, Ecclesiastical principles and Rules, Manual for Business, etc. At a subsequent meeting the committee made their report, which, after some amendments, was adopted.

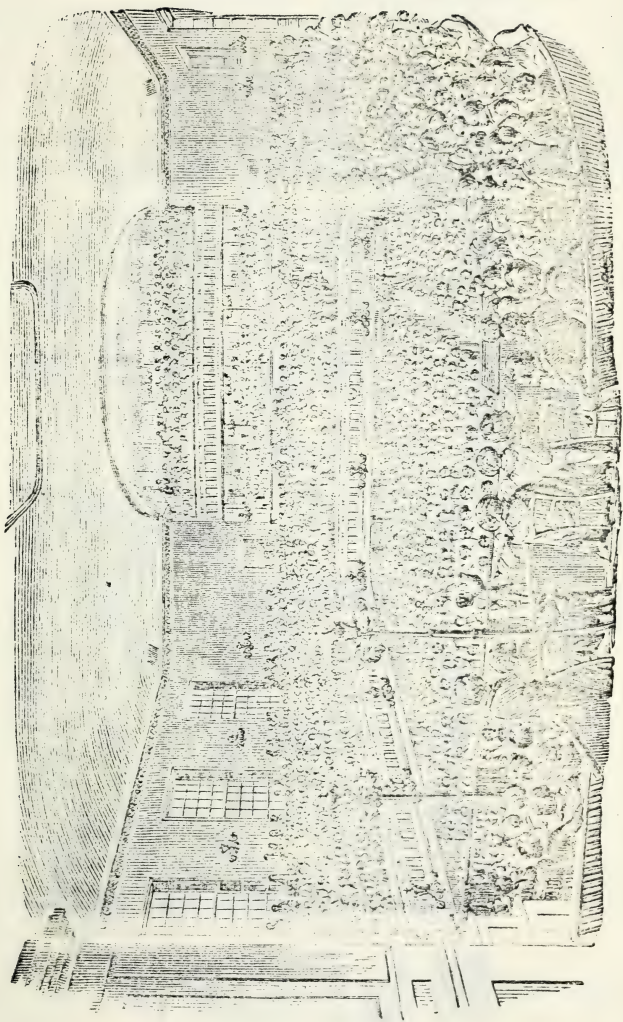
A Council of Ministers and Delegates from other churches, convened by invitation of the committee, June 12, who presented to said Council the Articles of Faith and Covenant adopted, and the credentials of twenty-one persons who expected to be organized into a church.

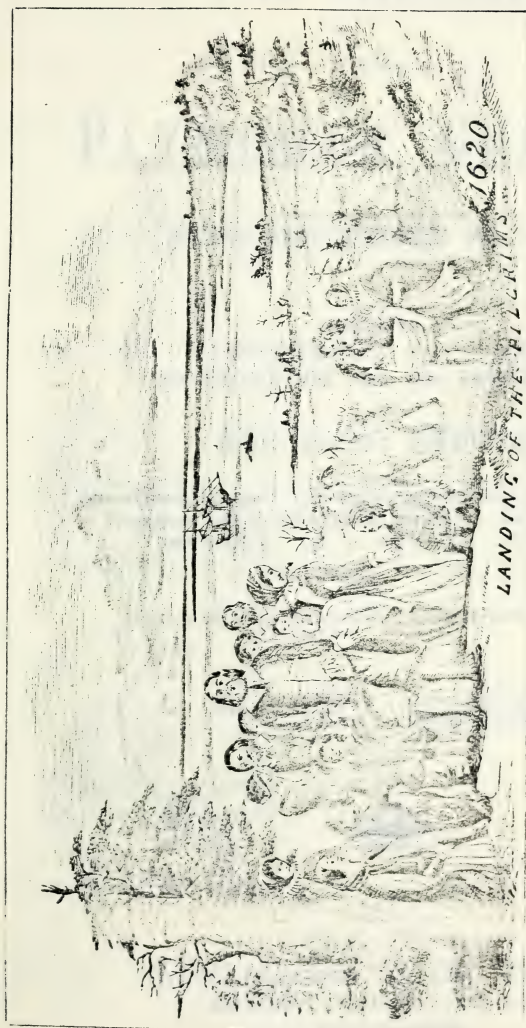
The Council voted to approve what had been done, and accepted the invitation of the committee to participate in the public services of the organization on the following evening, on which occasion a sermon was preached by Rev. Richard S. Storrs, Jun., pastor of the Church of the Pilgrims.

A meeting was held, in accordance with the laws of the State, June 14, in the Lecture Room of the church, for the purpose of organizing a Religious Society. Trustees were elected, and "THE PLYMOUTH CHURCH" was adopted, upon deliberation, as the corporate name of the Society.

On the same evening, the Church, by a unanimous vote, elected HENRY WARD BEECHER to be their pastor, and a committee was appointed to act with the Society in presenting the call.

During the summer the church was opened for religious worship three times each Sabbath. Various clergymen, mostly from New England, were invited to supply the pulpit. On the 5th of September, a Sabbath School was organized consisting of ten teachers and twenty-eight scholars.





PLYMOUTH ROCK.—Frontispiece.

THE HISTORY
OF
PLYMOUTH CHURCH.

(HENRY WARD BEECHER) 1847 to 1872.

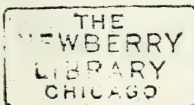
INCLUSIVE OF
HISTORICAL SKETCHES
OF THE BETHEL AND THE NAVY MISSION,
AND

The Silver Wedding.

ALSO,
HENRY WARD BEECHER'S FIRST SERMON IN PLYMOUTH CHURCH, AND AN AL-
PHABETICAL LIST OF THE NAMES OF ALL PERSONS WHO HAVE EVER BEEN
MEMBERS OF PLYMOUTH CHURCH,
WITH DATE OF ADMISSIONS, DEATHS, AND DISMISSALS.

Illustrated with Numerous Portraits and Engravings.

By NOYES L. THOMPSON.



NEW YORK:

G. W. Carleton & Co., Publishers.

LONDON: S. LOW, SON & CO.

M.DCCC.LXXIII.

THE HISTORY

OF THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME

BY
JOHN B. HENNING

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PREFACE.

THE name of Plymouth Church has been for many years a household word in countless communities at home and abroad, and yet little was known of its definite history. To be sure, everybody knew that Henry Ward Beecher preached from its pulpit, but, prior to the late Silver Wedding, few people could have answered correctly as to the number of years of his ministry in Brooklyn.

Several months ago, the desirableness of a history of this church and society was suggested, and Mr. Harvey S. Weld,—a gentleman whose name and face have been alike familiar, for nearly a score of years, to all regular attendants of this house of worship,—in accordance with the suggestion, supplied the writer with the facts and data which have

been the foundation of this work. The *Manuals*—embracing the religious and historic annals of Plymouth Church—and various other works relevant to the subject, have been carefully explored and annotated, and their documents and treasures have been profusely spread before our readers in the following pages. The supplementary information—embracing a most important portion of this work—has been kindly and cheerfully furnished by Mr. A. B. Davenport, Mr. George A. Bell, Mr. John S. Pierson, the Librarian of the Long Island Historical Society, and other courteous individuals—to all of whom we hereby tender our acknowledgments.

The portraits presented of Mr. Beecher are fine specimens of the later improvements in photography, and were copied from originals by the Photo-Engraving Co., No. 62 Courtlandt street, New York. We are indebted to the Trustees of Plymouth Church for permission to use several of the other engravings.

Many things are hereafter spoken of which, perhaps, relate more properly to the life of the pastor than to the history of the church, for, although the

effort has been made to speak only of that which related properly to the church, the life of the one and the history of the other are so closely interwoven, that it has been impossible to untwine the cord that binds them together.

N. L. T.

BROOKLYN, *January 15, 1873.*

PLYMOUTH CHURCH.

CHAPTER FIRST.

Introductory—Various Opinions about the Plymouth Pastor and his Ministry—Exterior and Interior of the Church—Story of the Pulpit Furniture—"Cross Fulton Ferry, and follow the crowd."



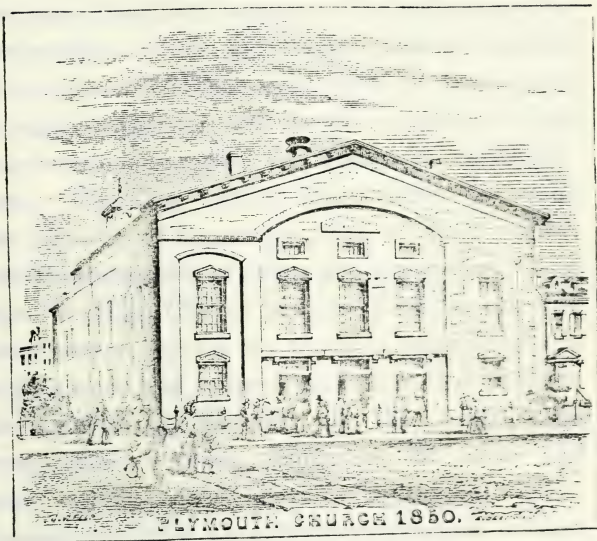
WHEN some future historian shall compile a history of the United States which shall review and elucidate the great moral, social, and political principles and motives that actuated and influenced the various movements of the present day, one of its most interesting chapters will be on the history of Plymouth Church, of Brooklyn; for this noted house of worship and its distinguished pastor are as much a historical part of our country as is Plymouth Rock. The interest felt in the narration of any circumstance relating to Plymouth Church or Henry Ward Beecher is more than local; for the discourses delivered from that pulpit by the pastor have unquestionably had as

great an influence as they have had wide-spread circulation throughout the land. The church, though nominally Congregational, has ever been public rather than sectarian property from its birth—when people of all sects, Roman Catholics as well as Protestants; people of no acknowledged denomination, professed atheists as well as non-professors of religion; all willingly lent a helping hand to guide and aid its first faltering steps—to its Silver Wedding—when hundreds of people, pewholders, but not professed Christians, participated in the glad celebration of its twenty-fifth birthday (dating from the commencement of Mr. Beecher's labors as pastor).

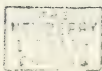
If the church has been public property its pastor assuredly has. *“. . . All denominations can claim him, for he is broad enough in his sympathies, and comprehensive enough in his sweep of the truth, to afford a support for all.

“The Baptist may claim him because, in his view, ‘the Congregationalist is a *dry* Baptist; and the Baptist is a *wet* Congregationalist.’ The Methodist may claim him because of the ardor and freedom of his speech, his love of revivals, his respect for the responsible agency of man. The Presby-

* A. McElroy Wylie. *Scribner's Monthly*, October Number, 1872.



EXTERIOR OF PLYMOUTH CHURCH.—Page 14.



terian may claim him, because of his education and his early church connection ; and because, after a rigid examination by ' good old father Hughes of Ohio,' he was pronounced so thoroughly orthodox that he ' leaned a little t'other way.' The Quaker, too, may claim him because of his high regard for the intuitions of the moral sense, and his standing declaration of independence from all bondage to outward ordinances, and slavish submission to the man-imposed bondage and badges of ecclesiasticism. The Low Church Episcopalian can claim him because of his intense love of the beautiful, and his admiration of order and symmetry. And even the High Church and the Catholic can find something in him for his touch of antiquarianism, and his open and avowed confession that between the world on the one side, and the Church, in its comprehensive sense, embracing all forms and sects, on the other, there is enough of Truth, enough of Christ, in every denomination to save a man ; and one need not abjure his own sect in order to be saved, if he will but make the most of the Light and Truth which are conveyed to him in the channels nearest to his hand."

Love—love to God and love to man—rather than sectarian dogma or theological bigotry, has been the all-powerful magnet with which the

Plymouth pastor throughout his ministry has drawn thousands to the shrine of grace, and that one word Love, as he has preached it, is the secret of the success of Plymouth Church.

The following citations have been selected, as among the most comprehensive, from the many compendiums on the Plymouth Pastor :

* “ Mr. Beecher’s habit of wide observation early caused him to espouse questions in the large. Slavery, not the slave; drunkenness, not the drunkard; suffrage, not the voter; mankind, not men; truth, not dogma; were what he pondered. The times he speaks of are not years, but eras—‘cycles.’ The qualities he sees in men, too, group themselves into natures. . . . It is easy to refer Mr. Beecher’s composite creed to its sources. His allegorical picturesque views come from the Swedish seer. His assent only to the knowable was the doctrine of Comte and Locke, albeit the latter would have shrunk from the full acceptance of his own premise. His exaltation of love and of the fatherhood at the expense of the royalty of God is Channingism in expression. In his espousal of restorational punishment, Mr. Beecher and Dr. Chapin and the Pope clasp hands across the sulphurous chasm of Calvinism. The Plymouth

* *Brooklyn Eagle* editorial, Oct. 4, 1872.

preacher has insensibly assorted his creed from many denominations.

"The quality of his endowments is concededly of the highest degree of excellence of their kind. He possesses his gifts in quantities, too, greater than any contemporary public speaker.

"There are dramatic preachers, but none so finely or largely dramatic as he. There are word painters, but their brushes are brooms compared with his. There are tumultuous thunderers 'gainst wrongs, but none storm so vehemently as he. There are men who play upon the feelings of audiences as Rubenstein on the keys of a piano, but none elicit such harmonies as he. Mother-wit has shone through others' sermons, but shone never so luminously as in his. What he does not know of human nature is hardly worth learning. The flowers talk to him as to no other student of their secrets. The forest and the factory, the leaf and the event, all tell more to him than to most any other man."

* . . . "Certainly of no other clergyman in this country, nor of any clergyman who has ever ministered in this country, could the twenty-fifth anniversary of his connection with his parish be said to be a national event in so full a sense as the

* N. Y. *World* editorial, Oct. 8, 1872.

'silver-wedding' in Plymouth Church to-day can be truly said to be. It may be said also, and with equal justice, that no man in the exercise of purely pastoral gifts and graces could have come to make his pastorate a matter of so much public moment. It is not in the homes of Brooklyn but on the platform of Plymouth Church that he has built up the work by which men know him. And there, in an age in which pulpit eloquence has again and again been demonstrated to have gone obsolete, superseded by the more frequent, the more persistent, and the easier vehicle of the press, he has come to possess such a power in the land as no journalist in it, with the possible exception of Mr. Greeley, has ever been able to wield. He has systematically inculcated no theology, orthodox or heretical. He has represented no sect, and he has been the steady champion of no party. He has simply stood up from Sunday to Sunday, and expounded, with innumerable variations and with an affluence and variety of illustration which has made him always intelligible to cobblers and always interesting to philosophers, the simple theme of the advantage of doing good rather than evil—of the desirableness, that is, of what seems to Mr. Beecher good, and the undesirableness of what seems to Mr. Beecher evil. For to

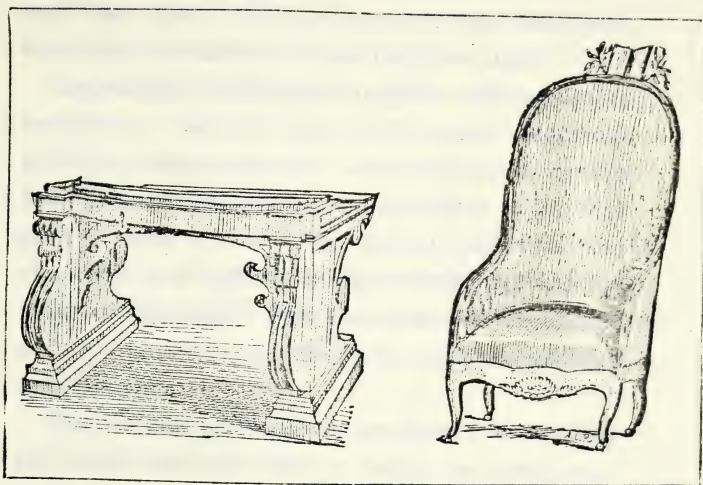
have heard or to have read for any considerable period, the sermons which he has been preaching in Plymouth pulpit for now these five-and-twenty years is not only to be filled with admiration at the force and fertility and versatility, but also to be persuaded of the fundamental honesty and goodness of this remarkable man."

Plymouth Church, itself, is almost as familiar to the eyes of the people of our country as is its fame to their ears. The building, which is of brick, is two stories in height. Of its exterior little need be said, for the accompanying engraving, which will be instantly recognized by all who have beheld the original, is a far better description than could be written. The front entrance is on Orange street, between Hicks and Henry streets, but it may also be entered from Cranberry street by an arched way passing underneath the church parlors and the trustees' room. A little more than midway in this passage is a small hydrant, with a drinking-cup attached, from which people from all parts of our country and of Europe have doubtlessly drank, and by the use of which many fainting ladies have been revived. The interior of the church is spacious and very high, and was evidently arranged more with reference to comfort than beauty. The walls are white and plain; the windows—six on

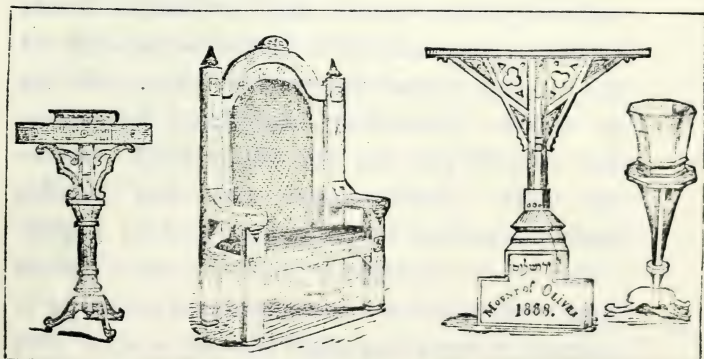
each side, and five in the front—are large and glazed with common unstained glass, and are screened by inside blinds which are painted white. The pews on the ground floor converge toward the pulpit, and the broad aisles are rendered doubly useful by the attachment of a folding-chair to each pew.

The pulpit platform occupies a central position in the back part of the church and is ornamented with a finely carved set of furniture, *consisting of a light desk—the top of which can be raised or lowered at will by means of a thumb-screw,—a handsome, armed chair, a small octagon-shaped table for books and papers, and a still smaller table for flowers. They are all made of Olive wood—a very fine-grained, light-colored wood—

* Until 1868, the pulpit furniture consisted of one mahogany desk and one high-backed, crimson-plush chair. Two other similar chairs had at one time set upon the platform, but as they had generally been rushed for and taken by unscrupulous persons, their removal had been ordered. The simplicity of this furniture was much admired, and artists and mechanics often sketched and made models from it for other churches. Among the Pilgrims to the Holy Land on the "Quaker City" Excursion of 1867, was Moses S. Beach, a prominent Plymouthite. This gentleman, when visiting the Mount of Olives, purchased an Olive-tree, which he brought home with him; and in 1868 the present pulpit furniture was manufactured from this tree at his expense, and presented to the society. In consideration of Mr. Beach's thoughtfulness and generosity, the society magnanimously voted to give him the old mahogany desk and the high-backed chair.



OLD PULPIT FURNITURE.—Page 20.



NEW PULPIT FURNITURE.—Page 20.

and upon each the year in which they were presented to the society is beautifully wrought.

Immediately behind the pulpit is the organ-loft and choir. On each side of the organ begin the galleries which otherwise are continuous; at the front of the church there is an extension to the first gallery (over which is the second gallery). The church is well lighted in the evening by a large reflector suspended from the centre of the ceiling, and by numerous gas-jets underneath the galleries and elsewhere.

The seats of pew-holders are always reserved by the ushers until ten minutes before the commencement of services, when by a general understanding, if not occupied by their owners, they are filled with strangers. Many members purposely absent themselves from Sunday evening services for the especial benefit of the thousands of outsiders who desire to hear the famous pastor. A number of gentlemen gratuitously officiate as ushers. Their duties are not only delicate and difficult, but often unappreciated. They are obliged to hold back as well as face an impatient throng, many of whom, thoughtless of the rights of all others but themselves, often lose their tempers because pressed back, and seem to imagine that the ushers, who are only attending their

duties, are deliberately insulting them; but all observant and considerate people, members or non-members, will readily acknowledge that the ushers of Plymouth Church, as a rule, fulfil their self-imposed, and often thankless, tasks in a gentlemanly manner.

The church is open every Sabbath throughout the year, except when in need of repair—in that case it is closed during August—and other clergymen of acknowledged talent minister during Mr. Beecher's regular summer vacation, which commences about the first of August and extends to the middle of October.

The scene in front of the church on Orange street on every Sunday morning and evening tells, in unmistakable words, the story of Henry Ward Beecher's popularity.

"Cross Fulton Ferry, and follow the crowd," were the directions some one is said to have given long ago to a seeker of "Beecher's church," and those directions have lost none of their significance, although they have been so well acted upon for many years. Long before the hour of church service, there gather in Orange street hundreds of strangers, and policemen have Sabbathly been detailed to Plymouth Church, "to keep the crowd back," for years. The building, capacious as it is,

falls far short of accommodating all those who rush thither, and there is seldom a Sabbath that many disappointed faces may not be seen leaving the church, within which they have failed to find even standing-room.

CHAPTER SECOND.

Plymouth Church Property—Brooklyn in 1846—New Congregational Church Proposed—Henry Ward Beecher—His Sermon, May 16, 1847—Organization of the Society and Church—The Original "Twenty-one"—Call and Installation of Mr. Beecher—The Property transferred to the Church.



THE land, eighty-eight feet by two hundred feet, comprising seven lots, and extending from Orange street to Cranberry street, now occupied by the Plymouth Church buildings, formerly belonged to the Hicks estate. The Presbyterian Society purchased it of John and Jacob M. Hicks, in 1823, and erected thereon an edifice, fifty-six feet by seventy-two feet, with a front on Cranberry street, for the use of the First Presbyterian Church. At that time the population of Brooklyn was less than ten thousand, and many thought the erection of a church "out in the fields," an imprudent step. The new church, contrary to the predictions of the would-be prophets, prospered, and to such an extent that an addition of eighteen feet to the building was soon necessary. In 1831, a Lecture Room (including Sun-

day-school rooms and a study) thirty-six feet by seventy-two feet was attached.

Rev. Joseph Sanford was the first pastor, officiating in that capacity from 1823 to 1829, when he was succeeded by the Rev. Daniel L. Carrol, D.D., who was followed by Rev. Samuel H. Cox, D.D., in 1837, and the Rev. Dr. Cox continued their pastor after the removal to their new house of worship in Henry street, in 1847.

Brooklyn's population in 1846 was about *sixty thousand, and though now called the City of Churches, possessed then only thirty-nine † houses

* Population of Brooklyn, 1845, 59,566.—*New York State Census.*

† These were:

EPISCOPAL.

St. Ann's Church, Rev. B. B. Cutler, D.D.
 St. John's Church, Rev. Evan M. Johnson.
 St. Luke's Church, Rev. Jacob Diller.
 Emanuel Church, Rev. Francis Vinton.
 Calvary (Free) Church, Rev. W. H. Lewis.
 Christ Church, Rev. J. S. Stone, D.D.
 St. Mary's Church, Rev. Joseph Hunter.
 St. Thomas' (Free) Church, Rev. J. F. Messinger.

REFORMED DUTCH.

First Ref. Dutch Church, Rev. M. W. Dwight.
 Central Ref. Dutch Church, Rev. Jacob Brodhead, D.D.
 South Ref. Dutch Church, Rev. S. M. Woodbridge.

BAPTIST.

First Baptist Church, Rev. J. L. Hodge.
 Pierrepont St. Baptist Church, Rev. E. E. L. Taylor.

METHODIST EPISCOPAL.

First M. E. Church, Rev. H. F. Pease.

of worship ; of these but one was of Congregational denomination. The want of another Congregational church soon became apparent, and several

Second M. E. Church, Rev.
B. Goodsell.

Third M. E. Church, Rev. C.
W. Carpenter.

Centenary M. E. Church, Rev.
John Pease.

Fifth M. E. Church, Rev. O.
Starr.

African M. E. Church, Rev.
Wm. Moore.

Primitive M. E. Church, Rev.
Chas. Spars.

Protestant M. E. Church, Rev.
M. Birch.

PRESBYTERIAN.

First Pres. Church (N. Y. Pres-
bytery), Rev. M. W. Jacobus.

First Pres. Church, Rev. S. H.
Cox, D.D.

Second Pres. Church. Rev. J.
S. Spencer, D.D.

Third Pres. Church, Rev. W.
B. Lewis.

Fifth Pres. Church, Rev. Geo.
Duffield.

First (Free) Pres. Church,
Rev. E. Weed.

South Pres. Church, Rev. S. T.
Spear.

ROMAN CATHOLIC.

St. James' Church, Rev. Charles
Smith.

St. Paul's Church, Rev. Nicho-
las O'Donnell.

Church of the Assumption, Rev.
D. W. Bacon.

New Roman Catholic Church,
Rev. Hugh McGuire.

OTHER CHURCHES.

Friends' Meeting House.

First Universalist Church, Rev.
T. B. Thayer.

Church of the Pilgrims (Con-
gregationalist), Rev. R. S.
Storrs, Jr.

Sailors' Union Bethel, Rev.
Wm. Burnet.

Advent Church, Rev. Moses
Chandler.

Church of our Saviour, Rev.
Fred. Farley.

This list of churches and pastors is from the *Brooklyn Directory of 1845-6*, compiled and published by Henry R. and William J. Hearne ; and by referring to the *History of Brooklyn* (Henry R. Stiles') it will be discovered that, besides these, there were eight others in course of erection : Wallabout Presbyterian Church, Mid-

public-spirited Christian gentlemen—John T. Howard, Henry C. Bowen, Seth B. Hunt, and David Hale,*—determined to supply that want. The new First Presbyterian Church in Henry street was almost completed, and the Cranberry street property had been offered for sale for \$25,000. A consultation was held by these gentlemen, and Mr. Howard was authorized to effect a purchase, if possible; \$20,000 (\$9,500 payable in cash, and the residue, \$10,500, to remain on mortgage) was offered, and in June, 1846, was accepted.

On Saturday evening, May 9, 1847, a meeting was held at the residence of H. C. Bowen for the purpose of establishing a new Congregational church in Brooklyn. Messrs. Charles Rowland, David Hale, Jira Payne, David Griffin, H. C. Bowen, and John T. Howard were present. † “The meeting was opened by prayer; after which David Hale made some statements in relation to the property now held by ‘the Plymouth Church,’ and then, in behalf of himself and the other owners, offered the use of the Reformed Dutch Church, Church of the Holy Trinity (Episcopal), Church of the Restoration, Church of the Christian Disciples (both Universalist), Eighth M. E. Church, Pacific Street M. E. Church, and Asbury (colored) M. E. Church.

* Messrs. Howard, Bowen, and Hunt were members of the Church of the Pilgrims, and Mr. Hale, of the Broadway Tabernacle, New York City.

† *Plymouth Church Manual.*

said property for purpose of religious worship, as soon as the premises should be vacated by 'The First Presbyterian Church.' Whereupon it was

“*Resolved*, That religious services shall be commenced, by Divine permission, on Sunday, the 16th day of May,—that being the first Sabbath after the house was to be vacated.”

Rev. Henry Ward Beecher—then a young man thirty-four years of age—was at that time* pastor of the Second Presbyterian Church of Indianapolis, Indiana, and had already gained considerable reputation, not only as an eloquent preacher, but also as an original thinker and fearless speaker.

Mr. William P. Cutter, of New York, who was acquainted with Mr. Beecher, and cognizant of his abilities, thought he was *the* man to fill the vacant pulpit and the new church at the same time, and it was through Mr. Cutter's influence that Mr. Beecher was requested to visit New York, and deliver an† address before the American Home Missionary Society in May, 1847. Thus it was that Mr. Beecher chanced to be in New York at this time, and was invited to deliver the opening

* Henry Ward Beecher first entered upon pastoral duties in 1837, at Lawrenceburg, Indiana, where he remained two years, when he removed to Indianapolis.

† The address, for some reason, was not delivered before the Home, but the Foreign Missionary Society.

sermon at the new Congregational meeting-house. The following notice appeared in the *Brooklyn Eagle* of May 15 :

“ New Congregational Church—The Congregational Church in Cranberry street (late Dr. Cox's) will be opened for religious worship to-morrow morning, afternoon, and evening. Rev. Henry Ward Beecher, from Indianapolis, Indiana, is expected to preach morning and evening, and Rev. N. H. Eggleston, from Ellington, Conn., in the afternoon. The friends of this new enterprise, also all who are willing to aid in the establishment of a new church in that section of the city, are respectfully invited to attend.”

A considerable congregation attended the morning services, and in the evening the house was crowded. The evening sermon was on “ Man's accountability to God.” Mr. Beecher selected his text from Romans xiv. 12 : “ So, then, every one of us shall give account of himself to God ;” and preached the following sermon : *

* This sermon was reported for the *N. Y. Tribune* (in which it appeared May 18th), by Mr. O. Dyer, who, at its conclusion, remarks : “ The above sermon was delivered to an unusually large audience. The speaker's manner was forcible and impressive, and the discourse, delivered in such a style, could not fail of producing a profound effect, as was visible at its close. We fear that in some instances we have not done justice to the reverend author of the sermon. We were obliged to omit several passages which we

“There is no doctrine which takes hold of men’s fears with a firmer grasp than this; and when it is understood to include the whole life—the interior and the exterior life—and that it is to sum up every thought and feeling, that they are to pass a critical and rigid review, and that man’s final destiny is to be determined by his deeds done in the body; when the doctrine is so presented and felt by men, it sometimes works their reformation and repentance, and oftentimes it works mischief to them, and they strive if possible to avert the doctrine, to evade its requirements; and almost all the popular errors which have sprung up in Theology are errors whose effect has been to lighten the pressure either directly or indirectly of this great fundamental doctrine of God’s government; so you may grade these errors in respect to their banefulness, according to the degrees in which they omit to teach and enforce the doctrine of man’s accountability to God. But yet what avails it if it be a true doctrine if we should leave it out of all our theories? It is a practical and personal question, and one pertinent to every individual in this congregation. If it be a hideous dream, we should be awakened from it. If it be a solemn annuncia-

did not distinctly hear, and in one or two cases we were completely distanced by the rapidity with which the speaker uttered his words.”

tion from the God of Heaven and earth, we should attend to it, and make a practical matter of it. To those who are satisfied with the simple declaration of the Bible, that there is such a scene as a final judgment to take place, I need adduce no argument to prove that men will give account of themselves to God. They believe it because it is declared in simple strains throughout the New Testament. But there are many who have been so accustomed to read these declarations as mere unmeaning assertions possessing no Divine power or truth; there are many who have so handled them that they have no longer any significance as proof of this doctrine; and merely to quote texts to such, is to make declarations which will be altogether without force.

“I purpose, therefore, instead of first entering into the Bible to seek for evidence to support this doctrine, to take another course of argument, and ascertain whether this is or not a fundamental principle that runs through God’s government, and whether it is or not inherent in the nature of man. I do not hesitate to declare that there is abundant evidence outside of the Bible of the truth of this great declaration, that we are to be held to a rigid accountability to God for all our actions and thoughts in this world.

“Let us start then from the beginning, and take man and follow him up from the cradle to the grave, through all his relations of life—his relations to his family, his neighbors, his country—and see if this doctrine is not practically acknowledged by him throughout his entire career.

“And first: When the child is born into the world and becomes a member of a family, he is as helpless as helplessness itself, and entirely dependent upon those whose duty under God it is to watch over, and protect, and nourish him; but just as the child begins to develop its understanding—just as it begins to be able to act for itself—from the very moment that it begins to manifest its preference for one thing over another, that very moment it is met on the threshold of life by parental restraint and supervision which are necessary to its existence. The anxious mother is ever on the watch lest it should come to harm. It may not take poisonous food—the mother’s care restrains it; it may not fall from precipitous places—the mother rescues it; it may not come to injury or harm—the mother ever shields it. And not alone in respect to these things is it restrained, but the governing hand of the parents is felt in all its relations, its actions, and desires, and the child is taught that it is to occupy a subordinate position

in the family, and be subject to the wishes of its superiors. It is taught that there must be certain limits to its wishes and actions—that the parents are the governors of the family, that there are others to participate in its privileges, and that his liberty must be reduced within those limits; and in every well-regulated family, a child is taught to conform itself to the wishes of its superiors; and just in proportion as it is not so taught, the family is badly governed. So that the very first experience which we have when we come into life is, that *we cannot do as we please*. At every step we meet with restraint and coercion; our wishes are opposed, our expectations thwarted by our guardians continually.

“But the child grows older, and passes out for a time from the immediate supervision of its parents and enters into the school, where it is surrounded with new relations. Does it drop the principle here? or is its binding force augmented? Why, the child at school, the same as the child at home, is under the control and government of its parents; and in aspiring into another sphere it has brought itself under an additional responsibility. The child now is not alone held responsible to its parents but to its teacher also. It finds that in all its relations in the school, it is under the influence of this

principle of accountability. It cannot carry out its own wishes in the school-room. The teacher is there. His authority presses upon the child, and reward for obedience and penalty for disobedience cause it to come down to its proper place, and he feels that so far from ridding himself of the influence of this principle of accountability by entering school, he has greatly added to it—that where he previously had one governor he now has two.

“But there is an interval between school and home duties ; there is a time which they call play-spell, when they are no longer under the control of the parent or of the teacher ; a time when they are left entirely to themselves, with no one to command them or thwart their humors ; and now, surely, they will have a breathing-time ; now they can cast off for a time this onerous yoke of accountability and revel unrestrained in the Utopia of freedom. But no, they will not ; for there are *laws* among the young by which they are governed as with a rod of iron. Is there not a law of honor among all young men, to which they must yield implicit obedience ? Can they go against the ordinary customs and usages of the circles in which they move ? To be sure, they do not take into their hands the same authority and assume the

same control as their parents and teachers do ; but they have laws of their own which must be obeyed, and if any of their number will not do as they ought to do, they are cast out of the circle, shunned by their former associates, and made to feel that they cannot infringe with impunity upon the conventionalities of their society in which they move. So then, even when they are without the influence of the family and the school, they are compelled instantly to put on the harness of accountability, as if they could not live without it.

“Next, the youth having made some attainments in learning, and coming to the years which are proper, goes forth to learn his profession or trade, and in this new relation of life does he lose sight of this principle, or does it lose sight of him ? Can he go into the shop of the mechanic as an apprentice and perform such service as he will ? No. As a student in the office can he study when and what he will ? No. In whatever vocation he may put himself, he finds that he is responsible to him to whom he is bound ; he is obliged to obey him, and if he does not, he loses the object he is seeking by his connection with his master.

“But at last the young man is established. He has now attained to years of discretion, and the law pronounces him free from his parents. He

has gained the means of livelihood and establishes himself in business. And is he not now released from this law? Is he not set free at last? No; by no means. As a citizen, he comes under the law of the land; as a member of his neighborhood, he is under a responsibility to his neighbors. And more than this, there is no calling in life that is independent of other men. Let a man be a mechanic, a lawyer, a physician, a merchant, or what he will, he will find that he must conform himself, in a measure, to the wishes and opinions of those by whom he is surrounded. Let a physician assume the preposterous position of absolute independence, and say, 'I am of age, and will have my opinions, and will do what I please, and will not be governed or influenced by my neighbors or professional brethren;' and they will say, 'We are of age, and we will have *our* opinions, and one among the rest is, that you are not fit to be trusted with the life of a fellow-being; and you may get your living as you can—we will have nothing to do with you.' Let a lawyer do the same, and his clients will have a very quiet way of shutting his mouth, and will give him abundant leisure for reflection in regard to his philosophy of independence as applied to business. And so it is in every vocation of life. You are all under obli-

gations to regard the opinions of those who stand around you, who are to help you, and whom you are to help. In the great Brotherhood of Man no one can say, 'I am alone; I need not the aid of others; I will not regard this law of accountability; I will not respect the conventionalities of society, I am independent of all.' You are not independent—you are responsible to those around you for help. This web of mutual responsibility is wove around all the human family, and if you will not regard it, if you seek to break through it, a heavy penalty will be inflicted upon you, and it is just that you should receive it.

"This leads me to speak of Civil Government. There is not a Tribe, a State, or a people on the globe, known to exist without a form of government, ruder or more perfect. I apprehend that I do not mistake when I say that there never did exist a tribe or a people without some form of government. If it be said that this is the result of man's ignorance, I am prepared to show that the very contrary is the fact; that just in proportion as men grow wiser, the more government they have. And there are no communities that are so completely bound and wound round, and round, and round with the meshes of civil government as those which are at this time considered the most

learned and enlightened on the globe. This is the experience of 6000 years, that man cannot live wisely and well without some system of government, and that for their full development and for their rising up in the scale of progress it is necessary that they should be under a just and healthy accountability. Nay, I go farther ; after the law has gone as far as it is possible for it to go, it cannot go as far as men feel there is a need of going, and, therefore, whenever under the civil and social laws of the community, men confederate for purposes of any kind whatever, new compacts are formed. They always build these upon some constitution ; rules or regulations having their expressed or implied penalties. You cannot find that company of men independent of all these obligations which society is under and which every individual in society is under to all around him.

“ We are not yet done unraveling this web which is wove around men until we see this principle is carried in society. Men are accountable for their *feelings* and their *opinions* as well as their conduct.

“ It may seem strange to say that men are held accountable for their opinions ; but they are, and will be forever—and that, too, in the freest land, and under the most liberal government. For instance, let any prominent man in either of the

great political parties of this country stand up and affirm his repugnance to any one of the great principles of his party. Let it be understood that he is advocating and disseminating principles and opinions which are abhorrent to that party, and what will be the result? They cannot imprison him; they cannot lay hold on him and load him with chains, and thrust him into the dark dungeon of the criminal, but they can ostracise him; and now let him, regardless of his own private interests, and anxious only to serve his country, by representing his fellow-citizens in her legislative halls, attempt to run for any office, and there will be those letters called votes, which will silently but surely spell out his condemnation, and he will be allowed the privilege of remaining at home, freed from the cares and toils of office.

“Men are not only held accountable for their opinions and feelings by the Church, but by the Popular Sentiment also. To be sure, there are many feelings and sentiments condemned by the Church that the general community does not reprobate; but the general community requires from its members a respect for all the fundamental principles of honesty and justice, and he who is guilty of any transgression of them is instantly girdled by the scorn of the community in which he resides.

“Let a man dwell in your household—let it be known to you that he revolves base and dishonorable purposes in his mind that will never take the form of outward development and actions, and you will immediately take measures to remove him from your family, that they may not be exposed to the possibility of contamination by coming in contact with his baleful mind. And so in the general community. Suppose the case of a young man in indigent circumstances, who comes to your city to build up his fortune—to gain a profession. His father and his mother make every sacrifice to assist him; they toil in poverty that they may secure his success—that they may give him an education—and it is said that he has literally consumed them to profit himself, and at last, with joy in their hearts and tears in their eyes, they hear of his triumph in this metropolis; with fond anticipations of the grateful reception which they will receive at his hands, they come to visit him in his splendid mansion. But, when he hears of their coming, instead of rushing to meet them with open arms and a heart overflowing with filial love and gratitude, and escorting them to his own home and introducing them to his family and friends as the author of his being, and those to whom, under God, he is indebted for the position and prosperity he now en-

joys, he goes out alone to meet them, and conducts them to some secret place where his fashionable friends will not see them, and where he visits them furtively ; for he is ashamed of his father and mother—not on account of their minds, but on account of their rude dress and manners. Now let this fact be known in the circles in which he moves—let him visit at your house ; with what face will you receive him ? You will manifest an irrepressible indignation at such base and inhuman conduct, and why ? He has not broken any law ? No ; but you say that you have detected in him feelings unworthy of a man, and he very soon perceives that his want of feeling is reprobated, and in future he is careful to guard against any public exhibition of his unnatural disposition, although at heart he is the same inhuman monster as before. The consequence of all this is, that men veil their corrupt inclinations under the garb of seeming virtue ; and thus all bad men are compelled, by the force of popular opinion, to become hypocrites. Men are very fond of talking about the hypocrisy of the Church. God knows there is enough of it there ; but when compared with the hypocrisy out of the Church, it sinks into nothingness.

“ The last step we shall take is in respect to that class of men in our nation which have gone steadily

down from one step to another, till they can be no longer tolerated in the community. They have gone down regularly from point to point, their specific gravity has sunk them down and down into the abyss of crime, until they are appropriately called OUTLAWS. Now at last we have got at a class of men who will have nothing to do with this accountability. It was because they hated restraint that they went down. They loved progression, and they went down and down and down till they could get at a wider circle, where they might act out the innate depravity of their natures without any restraint from their fellow-men, and indeed it would seem that—now they have got beyond the last bond of society—they will be freed from this principle of accountability. But, ah! how mistaken. There are laws among thieves, and in the vilest bandit's den that ever darkened the mountain-side, and on the bloodiest deck of the pirate's ship there are masters and a rule more iron than the peaceful denizens of a Christian community can conceive of. So that when men by reason of their hatred of restraint have thrown themselves wholly out of society, they have found that they could not get rid of their own nature so easily as they could of human laws. They must be governed by these or by themselves.

“ I have attempted simply to prove by reference to facts such as would be allowed in any scientific argument that the law of accountability to God is carried out in all the relations of life. We have seen that it is carried into every sphere of human action, and hence it is unnecessary that we should declare, as we do declare, that the law of accountability to God is the universal law of the Universe, and that it is just as universal as breath is.

“ We now come back to the Bible and ask ourselves, what does that teach? It professes to be the exposition of man's character, and the revelator of God's principles of government, as they relate to man. And now it is not necessary to take text after text and chip and chip them to make them fit each other; it is not necessary to put one text after another to torture in order to prove that man is accountable to God. We find that if there never had been a word spoken in the Bible in relation to this subject we could draw up this doctrine just as plainly from the facts as we now can. The Bible simply declares of that which existed before; it was not the promulgation of an arbitrary law, it was simply the declaration of the existence of that which God made when He made all things. And indeed it may be said that if the Bible, proposing to be a revelation of the laws of God to man, had

omitted this doctrine, it would have cast a doubt, a shade, upon the sacred Word itself. What would you think of a Bible that forgot to say that there is a God? and what would be said of a Bible that should attempt to teach the relations of God, and of man to God, and should leave out the doctrine of man's accountability to God.

"I am now prepared, in the light of this subject, to discuss one or two points that are relevant. The first is the objection that is made by a certain class of reasoners. It is said if there be established such a law throughout society, it goes against your position—men will be punished here and not hereafter. We say, Thank you. If men are punished here, it does not follow that they will not be punished in the life to come. This is a question of fact. I admit that there are punishments in every department of the world. God has fixed natural and constitutional punishment as guards against the infraction of natural and constitutional laws. They are not avenging punishments, however, but precautionary. If there is a precipice over which men will be likely to fall, the authorities place a bridge over it, not to punish but to prevent accident. If a man draws near to a poisonous substance, an odor will meet him offensive to his sense, but it is that he may avoid the threatened danger. All these

evils are precautionary. And so throughout Nature; but it is not necessary, indeed it will not be possible here to specify all these precautions and warnings which God has planted so thickly throughout all His creation.

“Now if men are punished in this world for their sins, it can be shown that their punishment is graduated in proportion to the magnitude of their crimes. The fact, however, is not so, but contrariwise; it is established that men never suffer so much as when they are the youngest and the newest in sin. When a man first begins to steal, he has more fear and more shame than when he has become an inveterate offender. I remember the time when I swore the first oath. It seemed as though every leaf on the trees and every blade of grass were vocal in their condemnation of my sin. The very sky seemed to lower upon me, and all Nature raised the note of reproof. But in after days, under the demoralizing influence of bad company, I became able to use profane language without a blush—without the least remorse of conscience; and finally, without being conscious of the language I employed.

“How is it, when a man in an affray first draws the blood of his fellow-creature, his hand draws back, as if it were scalding hot, and dreams terrify

him, and he is haunted for months by the bleeding victim of his rage. But let him go from fray to fray, and by and by butchery will become a mere excitement. In the lower parts of our own country, so much is this the case, that a fray is sought as a cup is sought—merely as a pleasant excitement wherewith to while away the time. It needs no argument to prove that in proportion as men go down in this world, just in that proportion they lose their sensibility—till at last it becomes seared as with a red-hot iron; and this being the case, what becomes of the doctrine of punishment in this life? Just in proportion as their crimes increase, their punishment decreases; the farther they get from rectitude the lighter are their sufferings. According to this doctrine a man should go the whole figure and commit crimes wholesale. They that nibble at transgression are the greater fools, and they that go deep into crime are the wise. This is a dreadful but still a true doctrine. This subject also affords some light to that popular and mischievous maxim that it makes no difference what a man believes if he is only sincere. Where can we find any such law as that except in the code of the reasoners? Does it make no difference in the laws of Nature? Suppose a man jumps from the top of a high building upon the pavement, and says

—I believe those flagstones are as soft as downy pillows,—does Nature any the less dash him in pieces? Suppose a man should attempt to produce pleasure in himself by taking poisonous substances, or suppose he should breathe as well under water as in the air of heaven, and should plunge beneath the waves of the deep, what would Nature care for his sincerity? Try this principle under the civil law. Is it no matter what a man believes under the civil laws? Will he be excused the commission of crime if he only says he is sincere? Can you find a judge who will charge a jury thus, or a lawyer who will urge such a plea in defence of a client, when it has been a maxim from time immemorial that ignorance of the law excuses no man? Try the same principle in mercantile life. Let a man under your employment be sent to a distant point to transact some important business. He makes a blunder and loses hundreds of dollars, and his excuse for it is his sincerity; the blunder is repeated, and he loses thousands; and when you reprove him for his carelessness, his only excuse is, ‘I was sincere in believing that I was acting in a manner which would best promote your interests.’ You would reply, ‘Your sincerity is none the less ruinous and I must discharge you.’

“Try the same principle in respect to your own

feelings. Suppose a man should say you are a knave; and upon your asking for an explanation he should say, 'I admit that I said so, but I now acknowledge that I did wrong; I was in a passion at the time, and said it in haste. I am sorry for what I have done, and I ask your forgiveness.' This would be a balm for your wounded feelings, and you would freely forgive him. But suppose that, instead of this, he should say, 'I did call you a knave, and I believed it, and I believe it now.' This would be the most venomous part of it. You would say, 'It is not enough that you be sincere;—you must substantiate your belief by proof. I will have recourse to the law.' And if you hold to the principle of saying what you think is true, regardless of the feelings and character of others, you shall bear the penalty of it.

"Now here is a principle that is false in every department of life, till you come into morals—and that principle which business would not for a moment support, is applied and insisted upon in arguing moral and religious questions. It does make a difference what we believe. God will hold us accountable for our belief just as true as He will hold us accountable for our actions.

"The only inference I will attend to is this: that God will hold men accountable for their opin-

ions under the Gospel and for what they know. Then it may be said it will be best for them not to know too much. But He will hold them accountable for what they do not know that they should know.

“For example : a miserly and selfish guardian of a defenceless orphan appropriates to himself the whole estate of his ward, and upon the fact being known, a suit is brought by the friends of the orphan to recover the property. It is found to be a clear case of fraud, and the estate can be easily regained. The whole community is aroused, and all their sympathies are with the aggrieved orphan. At length the trial comes on—the jury is impanelled and the case opened. And while the evidence is going on, one juryman is reading a newspaper, another is talking to a friend, and several are asleep, as if they were in church. When they go out, they remember nothing about the merits of the case. They put one thing and another together, and come out and give a verdict, not in favor of the injured plaintiff, but in favor of the defendant.

“Now what will the people say to these jury-men ? One of them sometime after this occurrence is a humble seeker to serve the people by going to Congress. He is remembered, and it will be said,

this is one of the men that served that infamous course on that jury. And he says, in extenuation of his conduct, 'It was my desire to render a verdict in accordance with the evidence, but *I did not know what it was!*' 'Did not know what it was!' some sturdy old farmer would say to him; 'what were you put there for, if it were not for the express purpose of hearing the evidence, and rendering a just verdict? Your excuse only stamps you with a deeper disgrace than your false verdict had already done, and is proof positive of your unfitness to fill any station requiring common watchfulness and honesty.'

"Now God has given the light of Jesus Christ. God has stopped the career of His whole government and interposed a new system. God has rent the heavens in twain that he might bring the truth to light and life and immortality. Star after star in bright constellations have beamed out and Jesus Christ has brought truth to light. Truth preached, truth sent through the Bible, and through a living ministry to the whole people. And now, if any one seeks to evade it and avoid it, God will hold every such guilty man accountable for his ignorance. The truth is here, and it is your greatest interest to know it, and you are ignorant of it at your peril.

“ Finally, if this doctrine is true, what will be the account that we have to give to God ?

“ I remark that you will have to give an account before God, in respect to your relations to yourself, to each other, and to God.

“ Let us see how many points there are under each of these heads :

“ First, the duties which refer more particularly to ourselves.

“ Each of you will have to give an account to God for your time—for every hour, for every moment. You will have to give an account to God for every power of mind—for the use of every one, for the culture of every one ; for every power of thought and imagination ; for all your religious and social faculties. He will call you to account for all your passions and motives—for all your conduct. My friend, you may well feel some terrors when you reflect that all that conduct of which you were so ashamed, will be revealed by the Almighty in the dread Day of Judgment, and you will be compelled to look on it, and your neighbor will look on it, and all the assembled hosts of heaven and hell shall look upon it, and upon you, as the author of it. And to those who do not *now* feel any terrors, I would say, that there is a day of terror coming when God will call you to account for all

the Divine efforts made in your behalf—for all the special Providences that have been sent to your door—for all the personal influences that have ever been brought to bear upon you in the sanctuary or out of the sanctuary.

“Secondly: God will call you to account for all the duties which you owe to others—for the discharge of your public duties as citizens.

“Are you an officer? God will hold you to a strict account for the manner in which the duties of that office are discharged. I am afraid, my friends, from the signs of the times that this doctrine is not much preached or understood; namely, that God will hold those in place to a *higher* account than those beneath them. God will call you to account for the manner in which in this life you discharge your duties to your family, your neighborhood, your town, your state, and your whole land. An inert citizen, an unpatriotic man, will have something to answer for at the bar of God. Every time you have voted those lots which were right and just, God has noted them down, though men have not. And you will be called to account for all the opportunities to do good that you have neglected to improve. If there is a young man in this world that might have been held back from intemperance by you, and you did not do it, God

will hold you accountable for it. It is not a safe thing for a man to neglect to do good in this world.

“For all of the influences you have exerted intentionally or unintentionally God will call you to account. There are many men who study to exert a malign influence upon their fellows. Well, let them do it. They wag their empty heads, and swing themselves down through the streets independent and free to do what they choose. ‘The world owes me a living,’ say they, ‘and I will have it. I care for no man. I care for no law, for no public opinion.’ God has His eye upon them. No archer ever drew a surer bow upon his devoted game, than God has done upon these men, and His avenging bolt will fall with tenfold terror on their heads when they shall find the grave yawning to receive them, and fearful will be their fate when the black billows of death shall sweep them resistless to their inexorable doom.

“In a less degree it is no less true that a man’s unintentional offences will have to be accounted for. Is there a man in this congregation who has children that he *loves*? Have they ever heard the voice of prayer raised in grateful acknowledgment from before the family altar, to the Dispenser of all good? That dear and beloved daughter,

that son growing up now into man's estate,—has not the whole of your conduct been such as to practically teach them that there is no God? You may have told them of God in a casual manner the same as you have of Alexander; and you may have in a formal, lifeless manner, informed them that it is their duty to obey God, and to love and serve Him. But your life—your whole warm, spontaneous life—has ever preached a doctrine exactly the reverse; and which do you suppose a child will believe first, a father's talk or a father's life? Most unquestionably the latter; and if that has told your children that all that God requires from his children is lip-service, and they grow up without ever coming to a knowledge of God's saving mercy, and their souls are finally lost, God will hold them accountable in their measure, but you will be held accountable also, as accessory to their guilt, and fearful will be the dread account which you will have to meet.

“Lastly: for all our duties toward God, we shall be brought to a strict account.

“For the way in which we have treated the overtures of mercy made us through the Lord Jesus Christ, for the hardening of our hearts against the persuasive influences and efforts of our blessed Redeemer for our salvation, God will call us to

account. Is there a man in this congregation who will say, I say I do not believe God will punish me for all through eternity for my little sins? Give me your hand on that. You have so many great sins that God will have enough to do to punish you for them alone, without taking into the account what you are pleased to style your little sins. For defiling your whole nature, for the prostitution of your powers, for turning yourselves who were the sons of God into base materials of the flesh, for this destruction of yourselves God will call you to a strict account. And can you meet that account? Dare any man say I am ready to make the venture?

“There are some men who will not go to heaven, because they are so very moral; they wish to go with the understanding that they are entitled to the favor or else not at all. They do not feel willing to accept heaven as a boon granted by the infinite love of a merciful God, but they desire to merit it through their own good works. They will not go up to heaven's gate and plead the atoning blood of the blessed Lamb of God, as their passport into the Heavenly Land—the home of the redeemed, but they offer in exchange for the delights and pleasures of eternity, the meagre catalogue of their own actions here on earth. Is it

strange their offer is not accepted? As for myself, I know what I will do when God calls my soul to judgment. I know when I shall look back upon my life it will be folly to attempt to justify anything that I have ever done. I will turn to Christ and say, Thou hast promised to save me if I would trust in Thee, and I have trusted in Thee, and now I claim the fulfilment of Thy promise, oh, Lord! Here I am, and my only hope is in Thee. And then Christ will throw around about me the shield of His righteousness, not because I am not a sinner, but because I am a sinner, loved and shielded of Christ. But you refuse to take this Christ at His word, you reject His promise, and therefore He will reject you.

“My friends, I am speaking to some of you for the last time. You and I will meet again on the Judgment Day, and I am now telling you how much you stand in need of a Saviour, of that Saviour whom my soul has felt, and whom my soul loves. I offer him to you, and I will do it with all that sincerity, and all that earnestness, with which I shall wish I had when I meet you at the bar of God. Oh, my friends, will you not begin now to be wise before the saving influences of God's Holy Spirit are withdrawn from your hearts, and these things are hidden from your

sight forever. Death is coming, and after that the judgment, and after that eternity. My fathers, you who have experienced the benefits of God's mercy for many years, where will you be on that day? Were God to call you hence this night, what would be your chances for heaven? My dear friends, what would be your chances of heaven, were you called hence to-night? Jesus Christ is ready to take all who desire salvation, and I preach Him once for all, Christ, the sinner's friend and your friend."

The two discourses of this day produced such an effect upon his hearers that they determined, if possible, to secure the eloquent stranger as their pastor.

At the close of the morning services, the establishment of a continued series of weekly prayer-meetings, commencing on the succeeding Friday evening, had been publicly announced, which were to be held in the lecture-room (then fronting on Orange street). On the appointed evening, the meeting was attended by about thirty individuals, nearly all of whom were desirous of joining the church at its organization. The services were conducted by Jira Payne, and at the close of the meeting, a business meeting was convened; and

* "on motion of David Hale, from New York, John T. Howard, Henry C. Bowen, Richard Hale, Charles Rowland, and Jira Payne, were appointed a Committee to make arrangements for the formation of a church; to prepare and report Articles of Faith and a Covenant, a Form of Admission, Ecclesiastical Principles and Rules, Manual for business, etc. Also to give notice, the following Sabbath, to all persons who desired to be connected with the church at its organization, to be present at the next Friday evening prayer-meeting."

"At the *two* subsequent prayer-meetings," continues the *Manual*, "twenty-one persons handed in their names to be organized into a church. On Friday evening, June eleventh, the Committee appointed to prepare Articles of Faith, etc., made their report, which, after some amendments, was adopted, and notice given that the Church would be organized on the following Sabbath evening.

"A council of ministers and delegates from other churches convened at the house of John T. Howard, on Saturday evening, the 12th day of June, by invitation of the Committee, who presented to said Council the Articles of Faith and Covenant

adopted, also the credentials of those persons who expected to be organized into a Church."

The Council consisted of—

Rev. RICHARD S. STORRS, Jr., Pastor.

CHANDLER STARR, Delegate.

From the Church of the Pilgrims.

Rev. I. N. SPRAGUE, Pastor.

A. B. DAVENPORT, Delegate.

From the Second Congregational Church.

Rev. J. P. THOMPSON, Pastor.

DAVID HALE, Delegate.

From the Broadway Tabernacle Church,
New York.

Rev. D. C. LANSING, D.D., Pastor.

SEYMOUR WHITING, Delegate.

From the Christie St. Congregational
Church, New York.

The Council approved the actions of the Committee, and accepted an invitation to participate in the public services of the organization, on the following evening (Sunday, June 13), when the Church was duly organized, and the opening sermon delivered by Rev. R. S. Storrs, Jr. Several names for the new society had been suggested—The Cranberry Street Church, the Wickliff Church, and the Plymouth Church.

A Religious Society, in conformity with N. Y. State Laws, was formed on Monday evening, June 14th, 1847, with a membership of twenty-one; Henry C. Bowen, John T. Howard, and Daniel Burgess were elected Trustees, to serve, each in the order written, for the term of one, two, and three years; and the corporate name of

THE PLYMOUTH CHURCH

was adopted by the society. The Certificate of Incorporation was recorded in the Clerk's Office of King's County, September 27th, 1847.

The names of the original members were :

- | | |
|------------------------|-----------------------|
| * 2. Bowen, Henry C. | 6. Knight, Rachel. |
| 3. Bowen, Lucy Maria. | 18. Morse, John F. |
| 17. Blake, Eli C. | 19. Morse, Rebecca. |
| 11. Burgess, Benjamin. | 4. Payne, Jira. |
| 12. Burgess, Mary. | 5. Payne, Eliza. |
| 20. Cannon, Mary. | 13. Rowland, Charles. |
| 21. Griffin, David. | 14. Rowland, Maria. |
| 7. Hale, Richard. | 9. Turner, Alpheus R. |
| 8. Hale, Julia. | 10. Turner, Louisa. |
| 1. Howard, John T. | 15. Webb, John. |
| | 16. Webb, Martha. |

On the evening of the formal organization of the society an *unanimous* vote had been cast, electing Rev. Henry Ward Beecher to the vacant pastorate,

* Figures prefixed denote the order of connection.

and a Committee had been appointed to present him with the invitation to that office. After two months' deliberation—during which time the pulpit had been occupied by various ministers, generally from New England—Mr. Beecher, partly influenced by the entreaties of William T. Cutter, and partly by the continued ill-health of his family while resident in the West, almost reluctantly—for as he said “his heart was with the West”—accepted the call by letter.

“INDIANAPOLIS, *August 19th, 1847.*

“DEAR BROTHERS :—I desire to convey through you to the Plymouth Church and Congregation my acceptance of the call to the pastoral office tendered by them to me.

“I cannot regard the responsibilities of this important field without the most serious diffidence, and I wholly put my trust in that Saviour whom I am to preach in your midst. I can heartily adopt the language of Paul, ‘Brethren, pray for us, that the word of the Lord may have free course and be glorified.’

“It will be necessary for me to remain yet for some time in this place ; but I hope to arrive in

Brooklyn in the middle of October, or at the farthest, by the first of November.

“ I am in Christian love,

“ Most Truly Yours,

“ H. W. BEECHER.

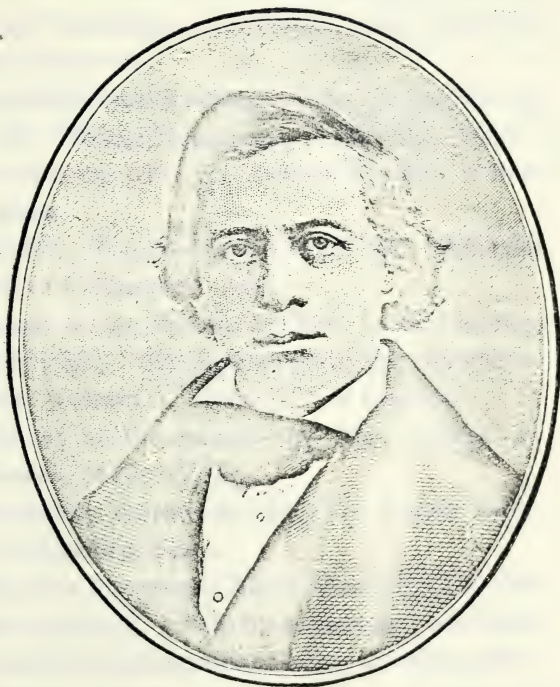
TO JOHN T. HOWARD, HENRY C. BOWEN,
CHARLES ROWLAND, and others.”

On the 5th of September (1847) a Sunday-school was commenced, the first session of which was attended by ten teachers and twenty-eight scholars, and Henry C. Bowen was appointed Superintendent, and John T. Howard, Secretary.

Henry Ward Beecher entered upon Pastoral duties in Plymouth Church on Sunday morning, October 10th, 1847.

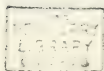
The evening services were fully attended, and to the astonishment of all, and dissatisfaction of some, he laid aside the doctrinal theologies of the morning, in favor of the living issues of the times, and boldly and clearly defined the position* he had taken and intended to hold in reference to slavery, temperance, war, and general reform, and from that

* This was not the first time, however, for, while pastor of the Second Presbyterian Church, Indianapolis, Indiana, he had, in three distinct and powerful sermons, declared slavery an institution in defiance to the laws of God, and an outrage upon the rights of man.



PORTRAIT OF HENRY WARD BEECHER—1847.

[From Steel Engraving by J. C. Buttre.]



day there have been few vacant seats in Plymouth Church.

Public installation services occurred on Thursday evening, November 11th (1847), which were conducted as follows :

Invocation and Reading of the Scriptures—by Rev. Dr. Heman Humphrey, of Pittsfield, Mass.

Sermon—by Rev. Dr. Edward Beecher, of Boston, Mass.

Installing Prayer—by the Rev. Dr. Nathaniel Hewit, of Bridgeport, Conn.

Charge to the Pastor—by Rev. D. C. Lansing, of New York. The Fellowship of the churches—by Rev. Richard S. Storrs, Jr., of Brooklyn.

Address to the people—by Rev. Joseph P. Thompson, of New York.

Concluding Prayer—by Rev. Dr. Horace Bushnell, of Hartford, Conn.

Thus was Plymouth Church founded,* and thus began a ministry, which, by earnest and continued inculcation of sound common-sense doctrine, promulgation of tolerant principles, and advancement of liberal views, was eventually destined to par-

* During the same year, 1847, there were founded nine other churches, namely : Central, East Brooklyn, and Concord Street (colored), Baptist ; Grace Church, Episcopalian ; Union, and First Bethel (colored), Methodist ; Central and Siloam (colored), Presbyterian ; and the St. John's, German Lutheran.

tially liberalize the tenets of the entire Christian World.

On the first day of June, 1848, the success of the new enterprise being ensured, and its organization being complete, the property was duly conveyed by the owners to the society of Plymouth Church for its actual cost, with accrued interest to date.

CHAPTER THIRD.

January, 1849, to January, 1850—Erection of the present Plymouth Church—Its cost and dimensions—Increase of the Congregation
—The Pastor's dangerous illness.



HE original church buildings were almost entirely destroyed by fire on the thirteenth of January, 1849, and the society resolved to rebuild on a larger scale, and with a front on Orange street instead of Cranberry street. A committee was appointed to devise the necessary plans, and Mr. Sherman Day, chairman of the committee, drew up a rough design which received the approbation of the pastor. The projected building was to be 105 feet in length, 80 feet in width, and 43 feet in height (floor to ceiling); with a rear addition, two stories in height and 50 feet by 80 feet; the entire structure to be divided into eleven rooms, namely: an auditorium with seats for 2,050 persons (exclusive of aisle or wall chairs), 76 feet by 92 feet; a lecture-room 48 feet by 51 feet; a Sabbath-school room 24 feet by 64 feet; four rooms for Bible and infant classes, each 10 feet by 16 feet; two social circle parlors, each

24 feet by 32 feet; a reception parlor and a pastor's study, each 14 feet by 32 feet.

Mr. J. C. Wells, an English church architect, reduced Mr. Day's plan to exact proportions, the society adopted it, and May 29 (1849) was the day appointed for laying the corner-stone.

In description of this interesting ceremony, quotations from the *Brooklyn Daily Advertiser* of May 30 (1849) are cited :

"The day was dark, gloomy, wet—anything but propitious—causing a serious disappointment to many who had anticipated uniting in the exercises of the occasion. Notwithstanding the rain came down in copious quantities, there were several hundred persons assembled, and the services were performed in a highly interesting and devout manner. The services were commenced with the reading of a hymn by Rev. J. M. Sprague, and singing by the choir of the church and the congregation assembled. Rev. Dr. Cheever followed by reading a very beautiful and appropriate selection from the Scriptures. Prayer—by Rev. J. P. Thompson, of Broadway Tabernacle. A very eloquent, brief, and impressive address was made by Rev. Mr. Storrs, of Pilgrim Church. His allusion to the origin of the church, the struggles of the Pilgrim fathers, the doctrines and principles

which they inculcated, the sacredness and nobleness of the object which had called them together, the influence which this church must exert in all departments of life, the great civil and religious blessings we enjoy, both as individuals and as a nation, were themes which the reverend gentleman blended into a highly religious, dignified, and interesting address.

“The Rev. J. L. Hodge enumerated a list of the various religious and secular papers enclosed in the box intended to be placed beneath the initial pillar of the foundation.

“The Rev. Dr. Lansing then stated that he had been intrusted by the committee to lay the cornerstone of the church. The reverend doctor remarked that every one knew the excitability of his temperament, and how generally he was disposed to enlarge and amplify on occasions like the present. He said he had therefore reduced his address to writing. He then read the address, which was listened to with great attention.

“Rev. Mr. Thompson followed with a few remarks, alluding to the much-regretted absence of the Rev. Dr. Cox, now in Boston, who was expected to have been present on the occasion.

“The services were concluded with singing the doxology, ‘Praise God,’ etc., by the audience, in

the tune of Old Hundred ; and a benediction by Rev. Mr. Sprague."

The builders of the church were Solomon Conklin, mason ; Tappan Reeve, carpenter ; J. C. Wells, architect. \$31,489 was subscribed in sums varying from \$2 to \$2,500 (total number of subscribers 324) toward the cost of the new edifice, and \$31,127 was collected upon seven per cent. scrip, bearing interest, payable in pew-rents only, the principal payable from the surplus revenue of the church. The lecture-room and Sabbath-school room were provided for by donations to the amount of \$10,800, and were furnished partly by the proceeds realized by Sunday-school festivals and partly by the pew-rent income of the Society. Their cost was about \$13,000, and that of the church about \$36,000.

While the buildings were in course of erection, the Society were cordially invited by many of the neighboring Societies to use their respective edifices for worship, and for about two months these invitations were thankfully accepted. Their evening services were regularly held in the Church of the Pilgrims. In March, 1849, Mr. Beecher experienced a serious attack of illness, which confined him to his house for two months, and incapacitated him from preaching until the ensuing September.

In the meantime a Tabernacle, 100 feet in length and 80 feet in width, had been erected at an expense of \$2,800, on land (munificently tendered free of rent by Lewis Tappan) on Pierrepont street, and the churchless congregation occupied this temporary building until the first Sabbath in January, 1850, when they removed to their completed church on Orange street. The *Tabernacle was sold to Mr. A. G. Benson for \$1,300, which amount, together with Sabbath collections and pew-rents, fully covered its cost and all attendant expenses. On completion of the church buildings, the entire property was mortgaged for \$16,000, partly to pay off the original mortgage (\$10,500), and partly to liquidate the floating debt.

The opening services occurred on the first Sunday in January, 1850.

The present system of renting pews annually to the highest bidder was then adopted, and thus all members and regular attendants were enabled to

* It may be interesting to state that the pews and doors used in the construction of this Tabernacle were taken out of the old Church; that the entire structure was shipped to California on speculation, in 1850, and there recognized by Sherman Day (formerly of Plymouth Church), who purchased it for the use of a church in San Jose, where it is still occupied for public worship.—*Manual of Plymouth Church, 1867.*

secure seats according to their respective means. The pastor's salary was, by common consent, increased to \$3,500 per annum. He had originally been engaged on a salary of \$1,500 (an increase of \$700 over his stipend when in Indianapolis) for the first year, \$1,750 for the second year, and \$2,000 for the third year and succeeding years ; and David Hale and Henry C. Bowen had voluntarily guaranteed personally the payment of his salary for the first three years. In two years and six months the Congregational Church, with only twenty-one original members, whom many had prophesied would come to naught, had increased— notwithstanding its trial by fire, its subsequent migratory life, and the long-continued ill-health of its pastor—to a membership of three hundred and forty-three, sixteen of which number, however, had been lost by death and removals thereby leaving a real existing membership of three hundred and twenty-seven.

The Beecher of 1850 was far different from the Beecher of 1872, in physique, and, as he was still suffering from the effects of his late illness, a leave of absence from June to September (1850) was cheerfully granted to enable him to rest from his labors, visit Europe, and, if possible, recuperate his delicate health.

The size of the new church was at first thought, even by many progressive men of that day, entirely uncalled for either by the times or circumstances, and the moral impossibility of it ever being filled by regular attendants was predicted ; but the steady increase of the congregation and the continuous assembling of strangers within its walls, soon proved that the designers had been far-seeing men, and had rightly estimated the wonderful mental and eloquential powers of their young pastor.

CHAPTER FOURTH.

Position assumed by the Ministry toward Slavery and Abolitionism—
 Beecher on their pusillanimity—Fugitive Slave Law passed—Its
 effect—Kansas Troubles—Religion and Business—Free Speech
 advocated—Invasion of Plymouth Church by N. Y. Roughs.



AFTER Daniel Webster had delivered * his great speech in favor of † Mason's Fugitive Slave Bill, and signified his intention to vote for it, when ‡ "every 'conservative' pulpit and rostrum resounded with feebler and duller imitations in drift and substance of this language (Webster's speech)—the purport of all being that whoever failed to do 'with alacrity,' whatever he could toward securing the return of fugitive slaves to their masters, was guilty of a flagrant breach, not only of constitutional, but of moral obligation;" when the press—that most powerful mentor of the public—of the North,—with a few notable exceptions,—as well as of the South, was scouting at

* March 7th, 1850.

† James M. Mason, of Va., of later notoriety in the *Trent* fiasco (Nov. 8, 1861).

‡ XVI. The Era of Slave Hunting. P. 220, *Greeley's American Conflict*.

the very idea of opposing a constitutional law and deriding the opposers ; when all other clergymen—again with a few notable exceptions—were attempting to vindicate the doctrine, that no person was justified in advancing, or defending the advancement of opinions discordant with the views of the majority ; then, the pastor of Plymouth Church, abetted by the congregation, alike undauntedly defying the thunderbolts of statesmen and the press, the polished but venomous arrows of his fellow-divines, and the popguns of lesser lights, declared that the “ Law of God was higher than all other laws, Government or State, Constitutional or Unconstitutional, and must first be obeyed.”

The timid—to use no severer word—and vacillating course of action adopted in reference to the slavery question by the ministry of New York in particular, and by the clergy of the country in general, was thus rebuked from Plymouth pulpit :

* “ The worst spectacle which this country now presents is not, I think, the governmental or political corruptions, though these are enormous ; but it is that of a religious body, like the one in New

York, utterly refusing to open its mouth against the blackest iniquity of the age.

“And for what, in the name of Heaven? What reason do they give for this strange silence? Why, because, if it does speak against sin, it will not be allowed to preach the Gospel. If every sin were as powerful as is this sin of slavery, what would these preachers of the Gospel do? Keep silence in regard to them all, of course; for, according to their views, only the smaller and least powerful sins can be safely hit. That ponderous body can bombard men bravely for using tobacco, but it can't say one word against selling men and women to raise it. It can spend itself and exert its tremendous machinery against the awful sin of the dancing of young men and maidens; but can't utter a word, when maidens are sold to prostitution, and young men are driven off, in chain-gangs, to the rice swamps of Georgia.

“The use I make of such men, is to point the young men to them, and say: ‘These are men whom you must shun to resemble.’ The worst stamp of Phariseeism was not in our Saviour's day. It has, after years of monstrous growth, exhibited itself in the nineteenth century.”

The condemnation of the slave-hunting law by the Plymouth Jupiter Tonans, and his fearless dec-

laration of the manner he should act in reference to it, were not less pointed. Said he : " Our citizens have been lynched for the suspicion of holding free sentiments ; letters and papers have been refused a channel in the national mail ; it has been freely said, and it was no vain threat, that a lamp-post or tree should be that man's rostrum who dared to own abolitionism in Southern territory ; free colored citizens have been kidnapped, carried into hopeless slavery from our midst ; our ships and boats could not carry colored cooks, stewards, or sailors, without having their service withheld from them ; our whole free colored population are denied the right of travel and residence in slave States, which the Constitution guarantees to all citizens ; they are arrested if found, and sold, if proved free, to pay jail fees.

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"Man cannot plant parchments as deep as God plants principles. The Senate of the United States is august ; and such men as lead her counsels are men of might. But no man, and no senate of men, when once the eyes of a community are open to a question of humanity, can reason or enact them back again to a state of indifference, and still less can they enlist them along with the remorseless hunters of human flesh.

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“We solemnly appeal to Christians of every name, to all sober and humane men, unwrenched by party feelings, to all that love man, to behold and ponder this iniquity which is done among us! Shall an army of wretched victims, without a crime, unconvicted of wrong, pursuing honest occupations, be sent back to a loathed and detestable slavery? Here is no abstract question. We ask you, shall men now free, shall members of the church, shall children from the school, shall even ministers of the Gospel, be seized, ironed, and in two hours be on the road to a servitude to them worse than death?

“For our own selves, we do not hesitate to say, what every man who has a spark of manhood in him will say with us, that no force should bring *us* into such horrible bondage. Before we would yield ourselves to go away to linger and long for death through burning years of injustice, we would die a thousand deaths. Every house should be our fortress; and when fortress and refuge failed us, then our pursuers should release our souls to the hands of God who gave them, before they should degrade them by a living slavery! Who shall deny these feelings and such refuge to a black man?

“With such solemn convictions, no law, impious,

infidel to God and humanity, shall have respect or observance at our hands. We desire no collision with it. We shall not rashly dash upon it. We shall not attempt a rescue, nor interrupt officers, if they do not interrupt us. We prefer to labor peaceably for its early repeal, meanwhile saving from its merciless jaws as many victims as we can. But in those provisions which respect aid to fugitives, may God do so to us, yea, and more also, if we do not spurn it as we would any other mandate of Satan.

“I will both shelter them, conceal them, or speed their flight ; and while under my shelter, or under my convoy, they shall be to me as my own flesh and blood ; and whatever defence I would put forth for my own children, that shall these poor, despised, and persecuted creatures have in my house or upon the road. The man who shall betray a fellow-creature to bondage, who shall obey this law to the peril of his soul, and to the loss of his manhood, were he brother, son, or father, shall never pollute my hand with the grasp of hideous friendship ; or cast his swarthy shadow across my threshold ! For such service to those whose helplessness and poverty make them peculiarly God's children, I shall cheerfully take the pains and penalties of this Bill. Bonds and fines shall be hon-

ors ; imprisonment and suffering will be passports to fame not long to linger ! ”

A meeting was held at Castle Garden by an assemblage of gentlemen, calling themselves a Union Saving Committee, at which an attempt was made to intimidate the merchants of New York City by a threat to financially ruin all those who refused to sell their principles with their wares ; but the Plymouth pastor, ever active in emergencies, not only urged independence of principle from his pulpit, but called at store after store, and personally besought all business men to stand by their principles at all hazards.* He further earnestly opposed the noted Bill in a series of lectures throughout New York and New England.

Thus at the † passage of the Fugitive Slave Bill, it would seem, had been unconsciously passed an edict that the name of Plymouth Church of Brooklyn should become famous throughout the land—throughout the world, not only by the fearless denunciations of Slavery as an institution, and the Fugitive-Slave Law by its pastor, but also by the outspoken sympathy for, and the active and willing aid given to, the fleeing and hunted bondmen.

* 1856.

† Passed Sept. 11, 1850 ; became a law Sept. 18, 1850.

Its pastor certainly was one of the most prominent of the Directors of the once noted Underground Railroad Company, and its congregation were nearly all large stockholders in that Line—of which, by the way, the Church itself may be said to have been the Grand Central Depot.

From this time forth Mr. Beecher made a practice—immediately preceding the annual sale of pews—of clearly and unmistakably expressing his views upon Slavery and other practical reforms of the day, for the especial purpose of forewarning all those who contemplated renting sittings for the ensuing year, of the general tenor of his preaching and the application he should make of it to the great issues of the time, so that none could have reasonable grounds for complaint or dissatisfaction with his course.

Comments, favorable and unfavorable, were abundant upon his deliberate deviation from all established rules of Gospel preaching, upon his unparalleled audacity in applying the teachings of Christ and the Holy Scriptures to the daily life of mankind—to say nothing of the still more awful and wilful desecration of any pulpit by dragging politics into it.

In reply to which he said : *

* *Notes from Plymouth Pulpit.* Augusta Moore.

"The infidelity of the last twenty-five years has been that which has sought to emasculate religion by separating it from practical life and lifting it so far above everybody's daily and familiar use, that they might as well be without it. The pretence is, that religion is too sacred to be rendered useful in common matters. Over church doors men write : 'Religion is religion'; and over store doors : 'Business is business.' And the church says to business : 'Don't you come in here'; and the store says to religion : 'Don't *you* come in *here* !'

"Man rejects the interference of the higher law in his business as impertinence. But when Sunday comes, he says, 'We've had enough of business all the week; now let us have the blessed Gospel.'

"And the minister confines himself to 'Christ and Him crucified.' He mustn't mention love to God and man shown in business transactions, for he must preach the Gospel; he mustn't exhort to temperance, for he must preach the Gospel; he mustn't preach of justice, purity, and humanity, for he must preach *the* Gospel.

"Why, if men catch 'the higher law' on 'change, or in the street, they hoot at it, they chase it, they hit it, and drive it from among them, crying out :

‘Here is the higher law escaped out of the church, and out of Sunday.’ ”

During the succeeding years of agitation, Plymouth Church was one of the few temples of Free thought, opinion, and speech, in this land of boasted liberty. So bitter was the hate for abolitionists, that at one time it was impossible to obtain a hall in New York or Brooklyn wherein Wendell Phillips might speak. Mr. Beecher, becoming cognizant of the fact, immediately visited the Trustees of Plymouth Church in person, and procured permission for Mr. Phillips to speak in the church—not because he was a believer in all the doctrine advanced by the great agitator, but because he *was a believer in Free Speech*. As disturbances were not only anticipated but threatened, the trustees, in accordance with a request of the pastor, attended the meeting armed with heavy canes, and the city authorities, in compliance with a demand, furnished a police force. Happily, however, there was no trouble.

Throughout the Kansas settlement struggle, the right of every “Free State” settler to defend himself and his rights, with arms if necessary, from the incursions and aggressions of the “Border Ruffians,” was vindicated from Plymouth pulpit. The pastor himself subscribed a sufficient amount

for the purchase of a Sharp's rifle and a Bible, and the congregation expressed its hearty concurrence by a liberal subscription to aid in supplying all settlers with those commodities.

The hate of the lower and more ignorant classes of New York City for Plymouth Church and pastor was intense ; and one Sunday morning (June 8th) in 1856, the New York journals announced that a gang of roughs from Washington Market intended visiting Brooklyn that evening, for the especial purpose of "cleaning out the d—d abolition nest at Plymouth Church," and forever dispensing with the services of "Beecher." This startling intelligence naturally caused considerable excitement among the Plymouthites, and they determined to prepare for emergencies. The Mayor and the Chief of Police were immediately notified of the threatened raid, and a large police force were ordered to report, in citizen's attire, at the church that evening. In addition to this, some fifty gentlemen, regular attendants, among whom were some of the trustees, also armed themselves with revolvers before going to evening services. Shortly before the church doors were thrown open that night crowds of roughs congregated on the neighboring corners, but offered no remark or violence to any one, and when the church was opened

many of them entered and quietly seated themselves. • Either there had been no intention to create any disturbance, or they had in some way learned of the reception awaiting them and wisely concluded to give up or postpone their intended demonstration; for they soon passed into the street again, and, after muttering curses upon all “abolitionists and nigger-worshippers,” formed in procession and returned to New York. During the services, while each one of the immense crowd was nervously watching and waiting for a something they knew not what, and at a moment when the entire audience were held in breathless silence by the eloquence of the pastor, some object, hurled from without, struck a pane of glass in the rear window, on the east side of the pulpit, and broke it; * a bullet dropped upon the window-sill, and for a moment there was a commotion among the people near the window, then all was again quiet. The services were not otherwise disturbed, and no more invasions were thereafter threatened.

* Some mischievous-minded person, cognizant of the morning's rumors, probably wished to create a sensation, and, thinking a bullet the most impressive of missiles, had thrown one against the window.

CHAPTER FIFTH.

Church Finances—Harvey S. Weld appointed sexton—Congregational Singing—The introduction of Plymouth Collection—Geo. A. Bell—Sunday-school statistics—Increase of the Society in 1852—Improvement in aisle chairs—"Pauper Pews"—Baptism by Immersion—Statistics, 1858.



ANY changes had taken place and many improvements had been made meanwhile, —all of which were less a part of the public than private history of the church.

The increase of the church income—from pew-rental—enabled the payment, in 1852, of \$13,200, the amount of the floating debt; thus leaving the Society indebted only \$16,000, the balance for the original purchase-money, which was secured by mortgage.

In 1854, the system of pew-rent collection was changed, and the present one adopted; with that alteration it became necessary to appoint a new sexton. *Mr. Harvey S. Weld, the present incumbent, received the appointment.

* Mr. Weld has kindly furnished an amusing anecdote of Mr. Beecher as a tutor of church bell-ringing. Between the auditorium and lecture-room there was formerly a pastor's study, where Mr.

Congregational singing has ever been one of the prominent features of Plymouth Church services, and in 1855 "The Plymouth Collection," a book containing thirteen hundred and seventy-four hymns, three hundred and sixty-seven tunes, and twenty-six doxologies,* was produced. This work,

Beecher was accustomed to pass an hour or two immediately before church services, revising and correcting his sermon. The new sexton was somewhat awkward in the performance of his duties—and in none, perhaps, more so than in ringing and tolling the bell. The pastor, whose ear was sufficiently sensitive to detect discord even in bell-ringing, had probably been considerably annoyed by the sexton's too evident inexperience. Consequently, one Sunday morning, just as the tolling began, he left his study, walked through the lecture-room to the Cranberry-street hall, and suddenly appeared to the astonished sexton, saying: "Let me show you how to toll the bell more uniformly; it requires a strong steady pull to strike it exact and at equal intervals." Seizing the rope with both hands, he began pulling, and it must be said he made rather worse work of it than the sexton. Soon after, the Cranberry-street door was opened and a young man bearing a dapper black cane in his gloved hand entered. Approaching the bell-ringing pastor, he consequentially inquired if "the Rev. Dr. Beecher" would preach that day. Mr. Beecher, slightly out of breath, paused long enough to give utterance to a very emphatic "Yes!" and then gave another pull. The exquisite went out and passed under the archway toward Orange street, and probably entered the church. His surprise can be imagined when he discovered that "the Rev. Dr. Beecher" and the bell-ringer of a few minutes previous were one and the same.

In conclusion, it may be said that Mr. Beecher, after that day, probably concluded that bell-ringing and tolling was not his forte, for he never thereafter offered to give instructions in that branch of art.

* There has been since added a supplement of ten hymns, and seven tunes.

which was a labor of four years and under the personal supervision of Henry Ward Beecher, John Zundel, and Rev. Charles Beecher, and the ends it was intended to accomplish, may be best described by portions of its Introduction.*

. . . . "The work is the result of a conviction that congregational singing best answers the end of worship by means of song. A choir should not sing *for* the congregation, but incite them to sing, and lead the way."

In reference to the hymns presented :

"No pains have been spared in collecting materials for this work. The principal collections of Psalms and Hymns that have been published, either in America or Great Britain, have been carefully searched, and the fugitive pieces which have appeared in religious journals, or in collected poetical works of recent authors, have been made to contribute to the store. A hymn is a lyrical discourse to the feelings. It should either excite or express feeling. The recitation of historical facts, descriptions of scenery, narrations of events, meditations,—all may tend to inspire feeling. Hymns are not to be excluded, therefore, because they are deficient in lyrical form, or in feeling, if experience

* Introduction, written by Henry Ward Beecher, dated August 5, 1855.

shows that they have power to excite pious emotions. Not many of Newton's hymns can be called poetical; yet there are few hymns in the English language that are more useful.

"We have carefully avoided a narrow adherence to our own personal taste in the selection of hymns. Scarcely any two ministers would agree in the selection of hymns. A collection should be made so large and various that every one may find in it that which he needs. Neither should one complain of the multitude of hymns useless to him. They are not useless to others. A generously spread table is not at fault because, in the profusion, each guest cannot use everything. Every one should have all liberty and the means of following his own taste. Had we made this collection merely for our own use, it would not have numbered more than five hundred hymns. ,

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"Much attention has been given to the Great Humanities which the Gospel develops, whenever it is faithfully and purely preached. The hymns of Temperance, of Human Rights and Freedom, of Peace, and of Benevolence, will be found both numerous, energetic, and eminently Christian. No pains have been spared to secure a full expression to the whole religious feeling and activity of our times.

“We have sought for hymns in the books of every denomination of Christians. There are certain hymns of the sacrifice of Christ, of utter and almost soul-dissolving yearning for the benefits of His mediation, which none could write so well as a devout and truly pious Roman Catholic. Some of the most touching and truly evangelical hymns in this collection have been gathered from this source. It has been a matter of joy to us to learn, during our research, how much food for true piety is afforded through Catholic devotional books, to the masses of darkened minds within that church of error.

“We have gathered many exquisite hymns from the Moravian Collections, developing the most tender and loving views of Christ, of his personal presence and gentle companionship. . . .

“To say that we have sought for hymns expressing the deepest religious feeling, and particularly the sentiments of love, and trust, and divine courage, and hopefulness, is only to say that we have drawn largely from the best Methodist hymns.”

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In reference to Music :

“As this work is designed for families, for social meetings, and for the lecture-room, as well

as for the great congregation, so the music has been selected with reference to all these wants. But the tunes are chiefly for congregational singing. We have gathered up whatever we could find of merit, in old or new music, that seemed fitted for this end. Not the least excellent are the popular revival melodies, which, though often excluded from classic collections of music, have never been driven out from among the people. . . . Because they are homebred and popular, rather than foreign and stately, we like them none the less. . . .

“Congregational singing will never become general and permanent, until the churches employ tunes which have melodies that cling to the memory and touch the feelings or the imagination.

“Music is not simply a vehicle for carrying a hymn. It is something in itself. No tune is fit to be sung to a hymn which would not be pleasant, in itself, without any words. Any other view of the function of music, if it shall prevail, will in the end bring music to such a tame and tasteless state, that a reaction will be inevitable, and the public mind will go to the opposite extreme. Thus, those who are conscientiously anxious to make music a means of religious feeling, will, by an in-

judicious method, produce by and by the very mischief which they sought to cure. . . .

“The tunes which burden our modern books in hundreds and thousands, utterly devoid of character, without meaning or substance, may be sung a hundred times, and not a person in the congregation will remember them. There is nothing to remember. They are the very emptiness of fluent noise. But let a true tune be sung, and every person of sensibility, every person of feeling, every child even, is aroused and touched. The melody clings to them. On the way home snatches of it will be heard on this side and on that; and when, the next Sabbath, the same song is heard, one and another of the people fall in, and the volume grows with each verse, until at length the song, breaking forth as a many-rilled stream from the hills, grows deeper and flows on, broad as a mighty river! Such tunes are never forgotten. . . .

Such tunes give new harmony and sweetness even to the hymns which float upon their current. . .

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“We do not think that Congregational singing will ever prevail with power, until *pastors of churches* appreciate its importance, and universally labor to secure it. If ministers regard singing as but a decorous kind of amusement, pleasantly re-

lieving or separating the more solemn acts of worship, it will always be degraded. The pastor, in many cases, in small rural churches, may be himself the leader. In larger societies, where a musical director is employed, the pastor should still be the animating centre of the music, encouraging the people to take part in it, keeping before them their duty and their benefit in participating in this most delightful part of public worship.

“It is a very general impression that the pastor is to teach and to pray, but another man to sing. Music is farmed out, and the unity of public services is marred by two systems of exercises conducted by different persons, and oftentimes without concord or sympathy with each other, and sometimes even with such contrariety that the organ and the choir effectually neutralize the pulpit. While it may not be needful that the pastor should perform the part of a musical leader, yet it is certain that there will not be a spirit of song, in the whole congregation, if he is himself indifferent to it, and the first step toward Congregational singing must be in the direction of the ministry.” *

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* Considerable—and too much, it may seem to those conversant with the facts—space has been devoted to this subject—for it is hoped this book will be read by people, to whom some, if not

Among the ten original teachers, when Plymouth Sunday-school was founded, were George A. Bell and Henry E. Morrill ; one of whom, the former, was destined to be the life and light, successively, of Plymouth Sabbath-school and its two Mission schools, while the latter had the honor of holding the superintendency of Plymouth Sunday-school longer than any other man. Henry C. Bowen had occupied that office from September, 1847, to January, 1848, when he was succeeded by Luther Eames, who continued in office one year. Edward Corning officiated from January, 1849, to January, 1851. He was followed by Henry E. Morrill. In December, 1855, the Sabbath-school attendance was one hundred and fifty-nine.

In 1852 the Church acquired one hundred and sixty-one members—one hundred and two on profession of faith, and fifty-nine by letter—a larger acquisition than that of any previous year. The total membership on January 1, 1853, was—exclusive of those lost by death and honorable dismission—six hundred and three ; an increase of five hundred and eighty-two from June, 1847.

all, of the rather lengthy quotation will be new and interesting—not only because Plymouth was the pioneer church in Congregational singing, but, also, because no clearer statement of the advantages of that system has been made, nor broader and more lucid principles in relation to singing, as a part of true worship, have been advanced, than by Mr. Beecher in his *Introduction to Plymouth Collection*.

Until the year 1857, strangers were accommodated with chairs and stools ; but the general inconvenience of both, and their constant need of repair finally determined the trustees to adopt, if possible, a more efficient method for seating the crowds of outsiders. After several patterns had been presented, their various merits urged, and some tried, the simple folding chairs, now in use, were invented and patented, at the suggestion of Moses S. Beach, by a man who was at that time Mr. Tappan Reeve's foreman. The chairs on one side of each aisle are rented, either with the pews they are attached to, or separately ; the remainder, together with other comfortable sittings, which swell the number of free seats to five hundred, are for the especial benefit of visitors, and those of the attendant congregation whose limited means will not permit the payment of pew-rent. It has often been falsely reported that the poor of Plymouth Church were "crowded out ;" not only were these aisle-chairs and wall seats reserved, but, formerly, a number of pews were for several years set apart by the trustees, from the annual renting, which were to be assigned to the deserving poor by the deacons. But immediately it became known that this reservation had been made, the poor denounced the reserved pews as "the pauper

pews," and refused to sit in them; consequently no pews have since been withheld from rental except that of the pastor, who has not yet seen fit to denounce his as deserving the title of eleemosynary.

The canons of the Congregational Church direct pastors of that denomination to sprinkle *only* when performing baptismal ceremonies; but Mr. Beecher, doubting that the virtue of baptism consisted in the quantity of water used, and believing that every person had a right to choose for themselves on such a purely doctrinal question, courageously broke from the leading-strings of sectarianism, and immersed or sprinkled, according to the desire of candidates. As there was no baptistery in his church, he was obliged to depend upon the benevolence of the neighboring Baptist churches. The inconvenience of this course soon became apparent, and in May, 1858, he, in a written application to the trustees, requested that a baptistery be placed under the pulpit platform. The Board of Trustees met and considered the unprecedented request. They declared their willingness to concede to any reasonable desire of the pastor, but the proposal of a baptistery in a Congregational church was, they thought, a deliberate deviation from the prescriptions of the church, which

ought not be tolerated; and it was "Resolved that the introduction of a Baptistry in Plymouth Church, and its use on public occasions, would, in the opinion of the Trustees, lead to a desecration of the ordinance, by converting it to a great extent, and unavoidably so, into an exhibition, thereby drawing together large numbers of persons simply from curiosity. And, therefore, the request is respectfully refused. But permission will be granted to place a Baptistry in the Lecture-Room, and in connection with this, the Trustees would suggest that the ordinance may be administered only in the presence of candidates and their friends." The pastor, however, confidently conscious that his views on the subject were ethically just, was unwilling to receive this answer as final, and by some means caused the reconsideration of the resolution at the next meeting of the Trustees; the result of which was that, immediately thereafter, the necessary conveniences for baptism by immersion were placed beneath the pulpit platform.

"When first people began to talk of the great numbers Henry Ward Beecher was drawing," says Augusta Moore in *Notes from Plymouth Pulpit*, "there were remarks like the following made: 'It's a new thing; people will run after novelties;' 'It won't last long, depend on that. These young

guns burst suddenly—vanity charges them too heavily.’ ‘Oh! it’s more the name of Beecher than anything else.’ ‘Any man that has tact and boldness, and that knows how to swell, can draw a crowd for a while!’” But the “great numbers” persisted in being drawn; it was a “new thing,” but the “novelty” failed to wear off; the “young gun burst” repeatedly like a thunder-cloud upon national, political, and clerical vices of the times, but was always “charged” for another explosion; he did have tact, and the right kind of “tact,” and possessed enough of “boldness” to uphold the down-trodden, succor the weak, and persist in it; and if he did know how to “swell,” he also knew how to swell the roll of Christianity, and the membership of Plymouth Church.

1858 was by far the most fruitful of all preceding years; four hundred and forty-two persons joined the Church—three hundred and sixty-nine on profession of Christianity, and seventy-three by letter. This was in excess of the most prosperous of past years (1852) by one hundred and eighty-one. At the close of the year, which completed the first decade of Henry Ward Beecher’s ministry in Plymouth Church, the members numbered twelve hundred and forty-one, which, with the addition of three hundred and forty-six (the number of

Handwritten text, mostly illegible due to extreme blurriness. The text appears to be a continuous paragraph or list of items, possibly a ledger or a narrative. Some words are faintly visible, such as "Handwritten", "Text", "illegible", "due to", "extreme", "blurriness", "The text", "appears", "to be", "a", "continuous", "paragraph", "or", "list", "of", "items", "possibly", "a", "ledger", "or", "a", "narrative".

those whose connection had been severed either by death or removal), would show a total membership from the beginning of fifteen hundred and eighty-six.

During the spring of this year (1858), as in 1848, 1849, 1850, 1851, and 1857, a daily morning prayer-meeting had been held in the lecture-room, conducted by the pastor in person. Throughout each year of the decade there had been a marked increase of the Society ; but the years 1849, 1852, 1855, 1857, and 1858 were particularly noticeable for revivals.

CHAPTER SIXTH.

The Proposed New Church fiasco.

HE wonderful intellectual and oratorical powers of the Plymouth pastor, his liberal theology, his earnest advocacy of practical reform, his zealous defence of abolitionism—approved by some and deplored by others—all combined to heighten his popularity and notoriety ; and as the fame of the pastor increased so the demand for church sittings increased, until it became manifest, that had the church been of twice its capacity, even then vacant seats would have been few, if any. The question was soon mooted whether the dimensions of the building should be enlarged or another built, and on the evening of September 26th, 1858, a Society meeting was held in the lecture-room, “ To take measures, if it be thought expedient, either to enlarge our present building, or erect a new one of sufficient capacity to furnish six thousand sittings, and all the necessary appurtenances thereto.” After due deliberation they decided in favor of a new church, and a committee

was appointed to secure an eligible site for the proposed church at the earliest possible moment.

On the evening of October 21st a public meeting was held in the church, to further consider the subject.

Mr. H. B. Claflin was appointed chairman, and Mr. J. T. Howard secretary. Mr. Beecher then opened the meeting with prayer.

* "A report was submitted by the two committees, on finance and location, appointed at the preliminary meeting, which was read by Mr. Beecher. The report embodies three points—Firstly, the committee are unable to come to any conclusion in regard to a site for a building, and believe they should first determine what amount of money they will raise. Secondly, that the ground and building, according to the design approved at the last meeting, will cost \$175,000. Thirdly, they submit the following points for the consideration of the meeting :—whether the money is to be subscribed as donations—whether scrip shall be issued for the amount—and whether there shall be a sale of pews." The first proposition of the committee—to raise the money by voluntary contribution—was adopted, and the trustees were directed to prepare subscription books, to be supplied to

* *Brooklyn Eagle*, Oct. 22, 1858.

those who desired or should be appointed to solicit subscriptions. An affecting letter from a widow lady in Wrentham, Mass., who contributed \$2, was read by the pastor. Mr. Moses S. Beach expressed his willingness to subscribe \$1,000 and thought he could raise \$5,000 additional. Mr. Beecher said he would contribute \$1,000, and thought he could promise \$5,000 more from other sources. Mr. H. B. Claflin put his name down for \$3,000, and would obtain as many subscriptions as possible. The larger part of the assemblage were unprepared to state what support they could offer; and consequently the meeting was adjourned to the following Monday evening (Oct. 24, 1858). On the appointed evening, about eight hundred people were present, and \$41,419 were subscribed in the following sums:

One subscription	of	....	\$6,000	..	\$6,000
Two	"	"	....	3,000	.. 6,000
Two	"	"	....	2,000	.. 4,000
One	"	"	....	1,500	.. 1,500
Seven	"	"	....	1,000	.. 7,000
Thirteen	"	"	....	500	.. 6,500
Two	"	"	....	400	.. 800
Four	"	"	....	300	.. 1,200
Two	"	"	....	250	.. 500
Nine	"	"	....	200	.. 1,800

Thirty-five subscriptions of	..	100	..	3,500
One	"	"	..	75
Twenty-five	"	"	..	1,250
Four	"	"	..	120
Twenty	"	"	..	500
Eleven	"	"	..	220
One	"	"	..	15
Twenty-six	"	"	..	260
Fourteen smaller subscriptions				
amounting to	..	170	..	170

\$41,419*

Mr. Freeland, on behalf of the trustees, submitted a recommendation that the proposition, to raise money by voluntary subscription, adopted at the previous meeting, be rescinded, and offered a proposition to issue scrip in certificates of \$10 each, bearing interest at seven per cent., payable only in pew-rent, and to be no lien on the church.

* Various interesting incidents which occurred during this meeting are thus described in the *Brooklyn Eagle*, of Oct. 25 (1858): "The largest sum subscribed in cash was by a young woman, a member of the church, who is employed as a servant in a Brooklyn family. She sent up her money—in gold—instead of paper. The amount was \$20.

"A rather aged man announced that he had no money to give, but when the building was commenced, he should ask the privilege of giving his labor with his trowel, his trade being that of a bricklayer.

"One boy sent up his dollar, saying it was the first dollar he had ever been able to call his own."

After considerable debating on the subject, the motions of Mr. Freeland were adopted.

The highest estimate thus far for cost of the ground and the proposed building, according to the design approved of at the first meeting, was \$175,000.

The trustees had already been empowered to offer the old church and land on Orange street and Cranberry street for sale to the highest bidder, whenever the amount of subscriptions should warrant a solicitation for the presentation of architectural plans and estimates for the erection of the projected building.

The trustees met almost every evening, and compared the results of their individual exertions and ascertained the total amount of subscriptions. They were unsuccessful for a time in finding a satisfactory site ; for some, preferring the present location, still favored the enlargement of the old church, while others thought a more central situation advisable. Land was offered them at all prices—from \$24,000 to \$80,000, and some was offered for nothing, and the construction of a building promised for the privilege of collecting the pew-rents. Among the most favorably located was a tract of land, 150 feet by 200 feet, comprising fourteen lots, and extending from Montague

street to Remsen street, west of Hicks street. This property was offered for \$56,000 ; or \$4,000 per lot. Mr. Beecher was consulted, and expressed his satisfaction with that location, and the purchase was made.

On the fourth day of April, 1859, advertisements* for architectural plans were inserted in the leading New York journals, and a premium of \$500 was offered for the one best adapted to the Society's wants—all applications and proposals to be sent to the Secretary of the Board of Trustees on or before June 1 (1859). † Architects in all parts of the country responded, requesting the "statement of the trustees;" and on the appointed day for examination, more than twenty plans invited inspection. That of Mr. Charles Duggin, an architect of New York City, was most in concordance with the views of the committee and the pastor, and was declared entitled to the premium, and adopted. Mr. Duggin was immediately engaged to superintend the undertaking—

* The advertisement read: Plans for a church.—That will contain six thousand sittings, allowing eighteen inches to a seat. One or two galleries may be planned, running around the whole auditorium, except the space required by the choir and speaker's platform. The trustees desire architects to understand that, while they look for good arrangement in accessory rooms, the success of the whole enterprise is staked upon the auditorium.

† Thirty in number.

his compensation to be five per cent. on the total cost of construction.

Proposals for the carpenter, mason, and other work were then advertised for—all bids to be submitted to the architect on or before May 1st, 1860—with this reservation: “and if no circumstance should arise to prevent the building of the church, the award will be given to the lowest responsible bidder.”

It was in the midst of these strenuous endeavors of the Society to increase the amount of subscriptions to enable them to carry out in full their project, and during the temporary absence of Mr. Beecher, that Wendell Phillips sought to engage the church an evening, that he might deliver his “Destruction of the Union” therein; but the trustees, probably fearing that the grantal of a permission for him to lecture in the church, at this particular time and under the existing circumstances, would rather deter than forward the subscriptions, refused him the rental. The Sunday evening after Mr. Beecher’s return was devoted to a sermon on “Moral Courage among business men;” during which he rebuked the ill-judged circumspection of the trustees as follows:

“When I was away from home, recently, I turned ruby red with shame to find in a newspaper

what I supposed was an ignominious slander, but which proved to be an ignominious truth—namely, that this church had been refused to Wendell Phillips for the delivery of his address on ‘The Destruction of the Union.’ If the church had not been accustomed to be let freely for concerts, and lectures, and the like, pending the construction of a new church, the case would have been different, and it might have been prudent not to let it on the occasion in question; but when it was in the market, to be let to all respectable causes and persons, for one hundred dollars a night—which is the fee—to deny it to him because it was feared that his using it would have an injurious effect on the raising of money for the new church, was shameful in the extreme. When I read it I colored till I felt my blushes in my boots! I said to myself, ‘Thirteen years of ministration among a people, resulting, in the thirteenth year, only in cowardice that makes them afraid to let a man stand in my place and speak what they do not believe, what they fear will have an unfavorable effect on the church, or what will have an unfavorable effect on me!’

“There is not a more moral and upright man, or a more perfect gentleman and scholar, in the Union. Though I do not accept his philosophy, or the ap-

plication of it, I am proud to own that Wendell Phillips is my personal friend. I have the greatest admiration for the man. He has that which is brighter than any gem ever worn in a kingly crown, namely, moral courage to proclaim, and perseverance to advocate, what he thinks to be true, no matter what opposition he may encounter.

“And I will tell you one thing, if you expect by any such prudent course as that to get money to build a church, I do not want it; I do not want a church that is built at the price of making men hold their tongues.

“I see it is reported that of late I have been growing moderate; but the old feeling is in me yet! I am as warmly in favor of free speech as ever I was. I will have it myself; I will contend for it for others; and I will rebuke that cowardice which is afraid to let a man speak freely. Manliness requires that you should allow open speech. If you want to meet it, meet it by counter speech.

“Now, you know very well that while I speak with great severity and emphasis, I do not speak with hatred or anger, but because I abhor cowardice—and most in those I love. I did not suppose I had brought up a church or congregation to sin in that way.

“One thing I am perfectly settled about, and that

is this: I myself shall be free, and every one who has anything to do with me shall be free also, if I can help him to be so. And if, in the augmentation of our church, you mean that there shall be circumspection of the liberty of speech, you will not have my coöperation in the putting up of a single brick. You may say that this will stand in the way of building. Then let it! I do not care for a building that goes up on that foundation. It would be like an old temple of Egypt—great and grand in outward form, but full of dead dust inside. No; nothing is of any worth that does not carry with it the vitality of the liberty of the sons of God in the expression of honest convictions.”

Owing to the reluctance of the trustees to assume so great a responsibility until the amount of subscriptions should justify them in proceeding with the enterprise, nothing further was done until the next annual meeting of the Society, which occurred January 10, 1861, when they presented a report, stating that \$70,000 had been subscribed, and that \$40,000 had been offered for the present church property, which two sums amounted to \$110,000; and as the least estimate received for the cost of construction of the proposed building was \$225,000, there was yet a deficit of \$115,000; which, added to the present indebtedness of the

church (about \$40,000 *), would create an enormous debt.

The result of the matter was, that as the legality of allowing the old scrip to bear the same relation to the new as to the old church was questioned, and as there was still considerable dissatisfaction among members of the Society in reference to the site chosen and purchased, and owing also to the outbreak of civil war in the country, and the general stagnation of business on that account, it was determined to abandon the entire project, and dispose of the Montague-street property as advantageously as possible. Consequently, after three years' possession of the land in question, during which time the interest, taxes, and other expenses accruing thereby amounted to about \$3,000 per annum, it was sold, at a loss of \$500 per lot, for \$49,000. The total loss engendered by the projected enterprise was estimated, at the time, to be between \$20,000 and \$25,000.

* Old scrip.

CHAPTER SEVENTH.

Pew-rent Record—John Brown reviewed—All Insurrectionary Attempts to overthrow Slavery denounced—Contribution Record—Rose Ward—The Slave woman, Sarah—Extracts from Sermon preached during the Bombardment of Fort Sumter.



THE many furious onslaughts upon Plymouth Church and pastor, instead of having their intended effect, seemed rather to increase the numbers of the Society and its general prosperity. If any proof were necessary to substantiate this assertion the exhibit of the pew-rent record would be sufficient. In 1853 (the first year of which a record was kept), the recorded amount was \$11,157; 1854, \$11,729; 1855, \$12,053; 1856, \$12,505; 1857, \$14,340; 1858, \$16,300; and in 1859, \$26,052.* During the latter year the pastor's salary was raised to \$7,500.

No little success had attended the determined opposition of the prominent abolitionists—among whom Mr. Beecher was one of the foremost—to National vices; the †Fugitive Slave Law had

* See Chapter Tenth, corrected and complete table of rents.

† The Fugitive Slave Law was declared Unconstitutional by the Superior Court, Feb. 3, 1855, but was not repealed until June 13, 1864.

proved but a "rope of sand," and the Border Ruffians had ceased from their attacks upon the Free-soilers of Kansas. In 1859, however, occurred the notorious invasion of a Slave State for the avowed purpose of liberating its slaves, by John Brown and his associates; an attempt, though really insignificant from a numerical point of view, which aroused and embittered the entire South against the North, for pro-slavery men thereupon naturally concluded that Brown was secretly encouraged and abetted by the abolitionists of the North. The erroneousness of this conclusion was clearly demonstrated in a * sermon entitled "The Nation's Duty to Slavery," in which Brown's entire career was reviewed, and from which some extracts are here presented:

"An old man, kind at heart, industrious, peaceful, went forth, with a large family of children, to seek a new home in Kansas. That infant colony held thousands of souls as noble as ever liberty inspired or religion enriched. A great scowling Slave State, its nearest neighbor, sought to tread down the liberty-loving colony, and to dragoon slavery into it by force of arms. The armed citizens of a hostile State crossed the State lines, destroyed the

* Preached Oct. 30, 1859, while John Brown was a prisoner awaiting trial.

freedom of the ballot-box, prevented a fair expression of public sentiment, corruptly usurped law-making power, and ordained by fraud laws as infamous as the sun ever saw ; assaulted its infant settlements with armed hordes, ravaged the fields, destroyed harvests and herds, and carried death to a multitude of cabins. The United States Government had no marines for this occasion ! No Federal troops posted by the cars by night and day for the poor, the weak, the grossly-wronged men of Kansas. There was an army there that unfurled the banner of the Union, but it was on the side of the wrong-doers, not on the side of the injured.

“ It was in this field that Brown received his impulses. A tender father, whose life was in his son’s life, he saw his first-born seized like a felon, chained, driven across the country, crazed by suffering and heat, beaten like a dog by the officer in charge, and long lying at death’s door ! Another noble boy, * without warning, without offence, unarmed, in open day, in the midst of the city, was shot dead ! No justice sought out the murderers ; no United States attorney was despatched in hot haste ; no marines or soldiers aided the wronged or weak !

* Frederick Brown, shot near the village of Osawatomie, by Rev. Martin White, Aug. 30, 1855.

“The shot that struck the child’s heart crazed the father’s brain. Revolving his wrongs, and nursing his hatred to that deadly system that breeds such contempt of justice and humanity, at length his phantoms assume a slender reality, and organize such an enterprise as one might expect from a man whom grief had bereft of judgment. He goes to the heart of a Slave State. One man—and with sixteen followers; he seizes two thousand brave Virginians, and holds them in duress!

“When a great State attacked a handful of weak colonists, the Government and nation were torpid, but when seventeen men attacked a sovereign State, then Maryland arms, and Virginia arms, and the United States Government arms, and they three rush against seventeen men.

“Travellers tell us that the Geysers of Iceland—those irregular boiling springs of the North—may be transported with fury by plucking up a handful of grass or turf and throwing it into the springs. The hot springs of Virginia are of the same kind! A handful of men was thrown into them, and what a boiling there has been!

“But, meanwhile, no one can fail to see that this poor, child-bereft old man is the manliest of them all. Bold, unflinching, honest, without deceit or evasion, refusing to take technical advantages of

any sort, but openly avowing his principles and motives, glorying in them in danger and death, as much as when in security,—that wounded old father is the most remarkable figure in the whole drama. The Governor, the officers of the State, and all the attorneys are pigmies compared with him.

“I deplore his misfortunes. I sympathize with his sorrows. I mourn the hiding or obscuration of his reason. I disapprove of his mad and feeble schemes. I shrink from the folly of the bloody foray, and I shrink likewise from all anticipation of that judicial bloodshed which doubtless ere long will follow ; for when was cowardice ever magnanimous ?

“If they kill the man, it will not be so much for treason as for the disclosure of their cowardice !

“Let no man pray that Brown be spared. Let Virginia make him a martyr. Now, he has only blundered. His soul was noble, his work miserable. But a cord and a gibbet would redeem all that, and round up Brown’s failure with heroic success.”

“Because it [slavery] is a great sin, because it is a national curse, it does not follow that we have a right to say anything or do anything about it that

may happen to please us. We certainly have no right to attack it in any manner that may gratify men's fancies or passions. It is computed that there are four million colored slaves in our nation. These dwell in fifteen different Southern States, with a population of ten million whites. These sovereign States are united to us not merely by federal ligaments, but by vital interests, by a common national life. And the question of duty is not simply what is duty toward the blacks, not what is duty toward the whites, but what is duty to each and to both united. I am bound by the great law of love to consider my duties toward the slave, and I am bound by the great law of love also to consider my duties toward the white man, who is his master! Both are to be treated with Christian wisdom and forbearance.

. . . . We must keep in mind the interest of every part. It is harder to define what would be just in certain emergencies than to establish the duty, claims, and authority of justice.

. We have no right to treat the citizens of the South with acrimony or bitterness, because they are involved in a system of wrongdoing. Wrong is to be exposed. But the spirit of rebuke may be as wicked before God as the spirit of the evil rebuked.

If we hope to ameliorate the condition of the slave, the first step must not be taken by setting the master against him.

“The breeding of discontent among the bondmen of our land is not the way to help them. Whatever gloomy thoughts the slave’s own mind may brood, *we* are not to carry disquiet to him from without.

The evil is not partial. It cannot be cured by partial remedies. Our plans must include a universal change in policy, feeling, purpose, theory, and practice in the whole nation.

“No relief will be afforded to the slaves of the South, as a body, by any individual; or by any organized plan to carry them off, or to incite them to abscond.

“We have no right to carry into the midst of slavery exterior discontent. . . . It is short-sighted humanity, at best, and poor policy for both blacks and whites.

“Still less would we tolerate anything like insurrection and servile war. It would be the most cruel, hopeless, and desperate of all conceivable follies to seek emancipation by the sword and by blood.”

For many years various newspapers had re-

ported the sermons preached from Plymouth pulpit, but their rendition of the pastor's words was generally, either intentionally or unintentionally, garbled, and in 1859 Mr. Beecher appointed T. J. Ellinwood as the only authorized stenographer of his utterances; and from that time Mr. Ellinwood's table has been a portion of the church furniture.

This church has always been noted for liberal contributions to deserving charities. In 1850 (the first year any record of contributions was kept) there was donated to various causes \$1,873; 1851, \$2,777; 1852, \$1,815; 1853, \$4,339; 1854, \$4,975; 1855, \$5,895; 1856, no record; 1857, \$6,050; 1858, \$4,857; 1859, \$6,099; total amount, \$38,671, which with the addition of \$1,302, the amount of Sunday-school collections from 1851, would give a grand total of \$39,973.

In February, 1860, Rev. Bishop Faulkner,* returning home from Washington, D.C., brought with him, by her owner's permission, an intelligent-looking mulatto girl of about ten years of age. She was valued by her master at \$900, and Rev. Mr. Faulkner, having become interested in her behalf, determined to raise that amount and purchase her freedom if possible. He accordingly in-

* Then a member of Plymouth Church; now pastor of Rochester Avenue Congregational Church.

formed the Plymouth pastor of the circumstances, and introduced the little slave girl to him. On Sunday, February 5th (1860), she accompanied Mr. Beecher to church, and was placed by his side in the pulpit. Mr. Beecher presented her to the congregation, stated the facts of the case, and asked for a contribution sufficient to effect her purchase. Among the audience was a lady named Rose Terry, who, when the contribution-box was passed to her, drew a ring from her finger and dropped it in; the pastor placed this ring upon one of the slave girl's fingers, and, telling her it was her freedom ring, named her * Rose Ward, after the donor of the ring, and himself. The amount contributed that morning, together with a collection taken up in Sunday-school that afternoon, was \$1,000.

A similar instance of the sympathy and generosity of the Plymouth congregation occurred on Sunday, June 1, 1861. A young slave woman, twenty years of age, named Sarah, having been informed by her owner that if she could raise \$800 among her abolition friends, he would accept of it and free her, had made the fact known to several anti-slavery men in Washington. They

* Rose Ward is being educated at the Howard University by Plymouth Society.

pledged her owner either her safe return or the required sum, and he allowed them to take her to the North. They acquainted Mr. Beecher with her story. At the close of the morning services of the day mentioned, he called her to the platform for the purpose of showing to the congregation a "living slave woman." He then explained her case, and appealed to them to save her from slavery. \$500 was requisite to complete the \$800; and when it was announced that the collection was \$800, exclusive of considerable jewelry, the congregation expressed their joy by tremendous applause.

When the booming of rebel cannon in Charleston Harbor resounded throughout the country, proving that the threats of armed disunion had not been—as was supposed—those of mere braggadocio, and that all predictions of peaceful settlement of existing difficulties were but hopeless dreams; when many of the greatest minds of the North—almost staggered by the unexpected blow—were wavering in opinion whether to maintain the Union at all hazards, or "let the wayward sisters go in peace,"—then was the voice of Plymouth Church again heard throughout the land, fearlessly denouncing the actions of the secessionists, and urging energetic and decisive measures on the part of the Administration, crying :

* "We must not stop to measure costs—especially the costs of going forward—on any basis so mean and narrow as that of pecuniary prosperity. . . . There are many reasons which make a good and thorough battle necessary. The Southern men are infatuated. They will not have peace. They are in arms. They have fired upon the American flag. That glorious banner has been borne through every climate, all over the globe, and for fifty years not a land or people has been found to scorn it or dishonor it. At home, among the degenerate people of our own land, among Southern citizens, for the first time, has this glorious national flag been abused, and trampled to the ground. It is for our sons reverently to lift it, and to bear it full high again, to victory and national supremacy! Our arms, in this peculiar exigency, can lay the foundation of future union in mutual respect. The South firmly believes that *cowardice* is the universal attribute of Northern men! Until they are most thoroughly convinced to the contrary, they will never cease arrogance and aggression Good soldiers, brave men, hard fighting, will do more towards quiet than all the compromises, and empty, wag-

* Sermon preached April 14, 1861, during the siege of Fort Sumter.

ging tongues in the world. Our reluctance to break peace, our unwillingness to shed blood, our patience, have all been misinterpreted. The more we have been generous and forbearing, the more thoroughly were they sure that it was because we dared not fight !

“We have no braggart courage ; we have no courage that rushes into an affray for the love of fighting. We have that courage which comes from calm intelligence. We have that courage which comes from broad moral sentiment.

“We have no anger, but we have indignation. We have no irritable passion, but we have fixed will.

“We must aim at a peace built on foundations so solid, of God’s immutable truth, that nothing can reach to unsettle it. Let this conflict between liberty and slavery never come up again. Better have it thoroughly settled, though it take a score of years to settle it, than to have an intermittent fever for the next century, breaking out every five or ten years.


“Let not our feelings be vengeful or savage. We can go into this conflict with a spirit just as truly Christian as any that ever inspired us in the performance of a Christian duty.

“Let no man, then, in this time of peril, fail to

associate himself with that cause, which is to be so entirely glorious. . . . Let every man that lives and owns himself an American, take the side of true American principles—liberty for one, and liberty for all ; liberty now, and liberty forever ; liberty as the foundation of government, and liberty as the basis of union ; liberty as against revolution, liberty against anarchy, and liberty against slavery ; liberty here, and liberty everywhere, the world through ! ”

CHAPTER EIGHTH.

The First Long Island and the Brooklyn Fourteenth Regiments—
The National Flag—Every Citizen's Duty toward it, in its Hour
of Peril—Sunday-school Matters—The New Lecture and Sunday-
school Building—Encampment of a Maine Regiment in the Church
—Beecher in Europe—Sumter Party—Scene in Plymouth Church
the Sabbath after Lincoln's Assassination.

HROUGHOUT the Rebellion, Plymouth pastor and congregation continued zealous in their support of the Union cause ; not only in a pecuniary way, but nobly sending forth sons and daughters to uphold the nation's honor on the field of battle and in the hospital.

The First Long Island (Infantry) Regiment, known as the "Brooklyn Phalanx," and among whom were many members of the church, was raised and equipped at the expense of Plymouth Church, and, during the war, the pastor often visited their camp and preached to them. One of Mr. Beecher's sons was an officer in one of the companies of this regiment. Two companies of the Brooklyn Fourteenth were also composed almost entirely of

Plymouthites ; and the congregation contributed \$3,000 to aid in the equipment of the regiment after one of the pastor's most eloquent discourses, entitled "The National Flag," one Sabbath in April, 1861. This sermon was delivered especially to the two companies mentioned, but its national character and its peculiarly national subject particularly merit the reproduction of portions of it at least.

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"A thoughtful mind, when it sees a nation's flag, sees not the flag, but the nation itself. And whatever may be its symbols, its insignia, he reads chiefly in the flag, the government, the principles, the truths, the history that belong to the nation that sets it forth.

"This nation has a banner, too ; and until recently, wherever it streamed abroad, men saw day-break bursting on their eyes. For until lately the American flag has been a symbol of Liberty, and men rejoiced in it. Not another flag on the globe had such an errand, or went forth upon the sea, carrying everywhere, the world around, such hope to the captive, and such glorious tidings. The stars upon it were to the pining nations like the bright morning-stars of God, and the stripes upon it were beams of morning light. As at early dawn the stars shine forth even while it grows light, and

then as the sun advances that light breaks into banks and streaming lines of color, the glowing red and intense white striving together, and ribbing the horizon with bars effulgent, so, on the American flag, stars and beams of many-colored light shine out together. . . .

It is the banner of Dawn. It means *Liberty*. . . .
 . . . Beginning with the Colonies, and coming down to our time, in its sacred heraldry, in its glorious insignia, it has gathered and stored chiefly this supreme idea: *Divine right of liberty in man*.

“And displayed it shall be. Advanced full against the morning light, and borne with the growing and glowing day, it shall take the last ruddy beams of the night, and from the Atlantic wave, clear across with eagle flight to the Pacific, that banner shall float, meaning all the liberty which it has ever meant! From the North, where snows and mountain-ice stand solitary, clear to the glowing tropics and the Gulf, that banner that has hitherto waved shall wave and wave forever,—every star, every band, every thread and fold significant of Liberty! (*Great applause.) . . .

* The pastor improved this occasion by expressing his views upon applause in churches on the Sabbath day:

“I do not doubt your patriotism. I know it is hard for men

"How glorious, then, has been its origin! How glorious has been its history! How divine its meaning!

. . . made by liberty, made for liberty, nourished in its spirit, carried in its service, and never, not once in all the earth, made to stoop to despotism!

"And now this banner has been put on trial! It has been condemned. For what? Has it failed of duty? Has liberty lost color by it? Have moths of oppression eaten its folds? Has it refused to shine on freemen and given its light to despots? No. It has been true, brave, loyal. It has become too much a banner of liberty for men who mean and plot despotism. Remember, citizen! remember, Christian soldier! the American flag has been fired upon by Americans, and trodden down because it stood in the way of slavery!

that are full of feeling not to give expression to it; yet excuse me if I request you to refrain from demonstrations of applause while I am speaking. It is not because I think Sunday too good a day, nor the church too holy a place for patriotic Christian men to express their feelings at such a time as this, and in behalf of such sentiments, but because by too frequent repetition applause becomes stale and common, that I make this request. Besides, outward expression is not our way. We are rather of a silent stock. We let our feelings work inwardly, so that they may have deeper channels and fuller floods."

“And now God speaks by the voice of His providence, saying, ‘Lift again that banner! Advance it full and high!’ To your hand, and to yours, God and your country commit that imperishable trust. You go forth self-called, or rather called by the trust of your countrymen, and by the Spirit of your God, to take that trailing banner out of the dust and out of the mire, and lift it again where God’s rains can cleanse it, and where God’s free air can cause it to unfold and stream as it has always floated before the wind. God bless the men that go forth to save from disgrace the American flag!

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“Nor is it enough that that banner shall stand and merely reassert its authority. It is time now that that banner shall do as much for each man in our own country as it will in every other land on the globe.

“You go to serve your country in the cause of liberty; and if God brings you into conflict ere-long with those misguided men of the South, when you see their miserable, new-vamped banner, remember what that flag means,—Treason, Slavery, Despotism; then look up and see the bright stars and the glorious stripes over your own head, and read in them Liberty, *Liberty*, LIBERTY!

“And if you fall in that struggle, may some

kind hand wrap around about you the flag of your country, and may you die with its sacred touch upon you ! It shall be sweet to go to rest lying in the folds of your country's banner, meaning, as it shall mean, ' Liberty and Union, now and forever.'"

The rapid and continuous growth of the Sunday-school * had necessitated the addition of the social circle parlors † in 1859, but in 1862 the room was still too small, and many children of the congregation were obliged to attend other schools on that account. A new building, which should entirely occupy the church property on Cranberry street—thereby enlarging the lecture-room as well as the Sunday-school room—was proposed, and principally through the untiring energy and persuasive

* The expenses of the school were defrayed in part by the teachers, and in part by subscriptions and collections in the church, until January, 1860, when they were assumed by the Society, which has ever since provided for them out of its current receipts.—*Plymouth Church Manual*.

† The original design—which design is said to have been original with Plymouth Church—of these rooms had been the furtherance of social intercourse, and the promotion of a family feeling among the members of the Society, and thus remove many of the formal barriers—existing in churches of all cities—which often prevent new members from becoming acquainted with their Christian brethren. But, notwithstanding the endeavors of the pastor and some others, cliques were soon formed, and thereafter there was ever a lack of that harmony and good-fellowship which alone renders such undertakings successful.

powers of Mr. George A. Bell * subscriptions were obtained for an amount, \$10,800, which ensured the erection of the building without increasing the issue of church scrip. The improvements were commenced in the spring of 1862, and the new building was opened for religious services November 16th, the same year.

The new lecture-room was of sufficient capacity to comfortably seat seven hundred persons; the parlors were separated from the lecture-room by sliding glass doors—thus making a still further enlargement possible when necessary. The Sunday-school room, which occupied the entire second floor, accommodated over one thousand children, exclusive of the Infant and Bible Class Divisions.† Several members of the Society donated funds to the amount of \$1,050, and a small but fine-toned organ was purchased. Mr. Henry Whitney, at the invitation of Mr. Bell, contributed his services as organist. The room was also decorated with a beautiful fountain.‡

The first use the new church parlors were de-

* George A. Bell succeeded Henry E. Morrill as Sunday-school Superintendent in January, 1861.

† In 1864 the gallery, which occupied only one side of the room, was extended for the benefit of Bible Classes and strangers.

‡ Removed in 1870 to make room for scholars.

voted to was as noble as it was novel. One cheerless rainy evening, in the autumn of 1862, a Maine Volunteer regiment arrived in Brooklyn on its way to the front. No accommodations could be secured for them, as the barracks in the vicinity were already filled. The Plymouth pastor hearing of the fact, immediately visited their Colonel, and told him to march his men direct to Plymouth Church: the sexton was duly notified, the doors were thrown open, and the weary soldiers filed in. For two nights they slept on the cushioned seats of Plymouth Church, and when they left the city for Washington, some of the younger soldiers, who had fallen ill with colds and fevers, were left behind and removed to the parlors, where they remained for four weeks, attended by surgeons. The parlors having been thus initiated, a sewing society was formed by the ladies of the church, for the purpose of supplying the soldiers with various necessary articles, hospital stores, and making clothes for the destitute freedmen of the South. Since the war the sewing-circle has been continued in aid of the poor of the church, during the winter months; and at different periods of each year the parlors have been turned into a labor educational institution, wherein the children of the poor have been instructed in sewing, both by

hand and machine, so that it may be said, since the natural death of the social circle, the parlors have been devoted to more practical, if not more praiseworthy uses.

In June, 1863, the health of the pastor, which his many duties had overtaken, seemed about to give way, and his voice threatened failing him altogether, and the Society besought him to visit Europe for recuperation. He consented, and returned in November. It was during this visit he made the celebrated speeches in Liverpool, Glasgow, Edinburgh, Manchester, and London, in defence of the war policy of the North, which so increased his popularity at home and abroad. He did not visit England for the purpose of addressing the people in behalf of the North, as has been often stated, and it was not until he had been earnestly urged so to do, and had twice declined, that he acceded to the many requests, and opened the campaign in Free Trade Hall, Manchester, October 9 (1863). At Liverpool occurred his greatest struggle. Said he afterward, describing it: * "I had to speak extempore on subjects the most delicate and difficult as between our two nations, when even the shading of my words was of importance; yet I had to outcream a mob and

* *Men of our Times.* H. B. Stowe.

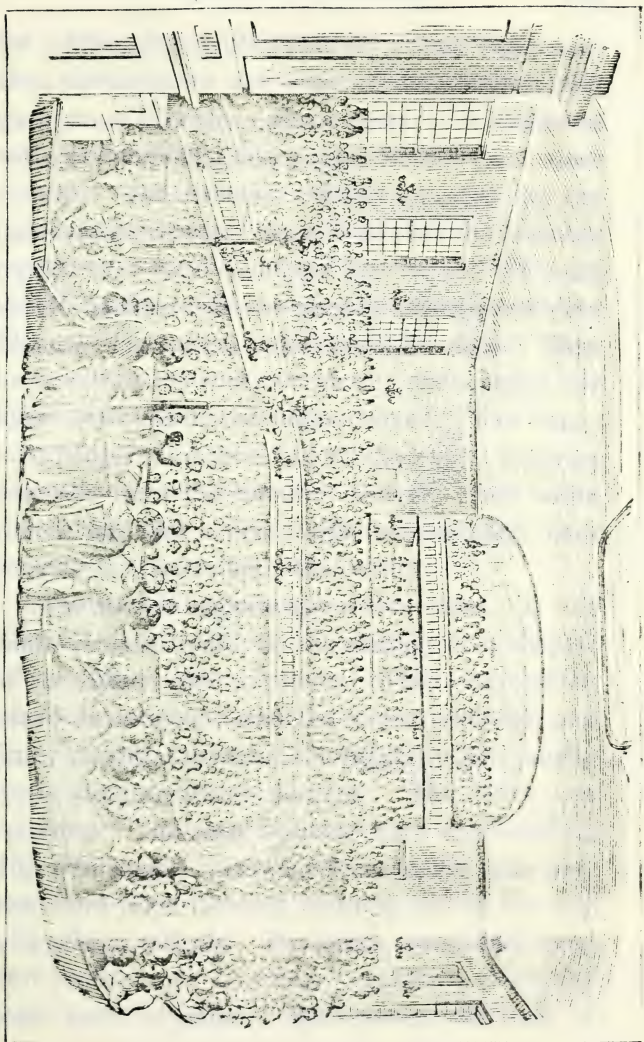
drown the roar of a multitude. It was like driving a team of runaway horses and making love to a lady at the same time."

When he returned to America he was enthusiastically welcomed, and from that time many who, owing to political differences, had been his bitterest enemies, have ever been among his warmest friends and greatest admirers.

April 12th, 1865, was the fourth anniversary of the surrender of Fort Sumter, Charleston Harbor, by Major Robert Anderson to the rebels, and, as war was virtually at an end, it was on that day that it was determined to raise again over the famous fortress the identical flag that four years previous had been lowered in disgrace. Some of the old-time abolitionists were to be present, and many of the Plymouth congregation were among the assembly. Mr. Beecher had been invited to deliver an address upon the ruins of Sumter on the eventful day, and did so. On their arrival at Fortress Monroe, returning home, the hearts of the happy party were doomed to be stricken with grief and horror by the terrible and almost incredible tidings of the assassination of Abraham Lincoln by John Wilkes Booth. At no other time, probably, throughout Mr. Lincoln's administration could his assassination—though at any time it

would have been as lamentable—have produced such an effect upon the hearts and minds of the people of the nation, South as well as North. On the following Sabbath morning, April 24 (1865), thousands of people flocked to Plymouth Church to hear Mr. Beecher's sermon on the late President whom he so loved, and for whose re-election he had so earnestly labored—delivering the eloquent Sunday-evening political discourses during the previous autumn. Among the many of that Sabbath morning's assemblage, was one, whose description of it was so perfect that it is here reproduced :

“ Presently the seats were all full. The multitude seemed to be solid above and below, but still the new-comers tried to press in. The platform was fringed by the legs of those who had been so lucky as to find seats there. There was loud talking and scuffling, and even occasionally a little cry at the doors. One boy struggled desperately in the crowd for his life, or breath. The ushers, courteous to the last, smiled pitifully upon their own efforts to put ten gallons into a pint pot. As the hour of service approached, a small door under the choir and immediately behind the mahogany desk upon the platform opened quietly, and Mr. Beecher entered. He stood looking at the crowd



INTERIOR OF PLYMOUTH CHURCH, BROOKLYN.—*Page 132.*

for a little time, without taking off his outer coat, then advanced to the edge of the platform and gave some directions about seats. He indicated with his hands that the people should pack more closely. The ushers evidently pleaded for the pew-holders who had not arrived; but the preacher replied that they could not get in, and the seats should be filled that the service might proceed in silence. He turned and opened the door. Then he removed his coat, sat down, and opened the hymn-book, while the organ played. The impatient people meantime had climbed up to the window-sills from the outside, and the great white church was like a hive, with the swarming bees hanging in clusters upon the outside.

“The service began with an invocation. It was followed by a hymn, by the reading of a chapter in the Bible, and a prayer. The congregation joined in singing; and the organ, skilfully and firmly played, prevented the lagging which usually spoils congregational singing. The effect was imposing. The vast volume filled the building with solid sound. It poured out at the open windows and filled the still morning air of the city with solemn melody. Far upon every side, those who sat at home in solitary chambers heard the great voice of praise. Then amidst the hush of

the vast multitude, the preacher, overpowered by emotion, prayed fervently for the stricken family and the bereaved nation. There was more singing, before which Mr. Beecher appealed to those who were sitting to sit closer, and for once to be incommoded, that some more of the crowd might get in, and as the wind blew freshly from the open windows, he reminded the audience that a handkerchief laid upon the head would prevent the sensitive from taking cold. Then opening the Bible, he read the story of Moses going up to Pisgah, and took the verses for his text.

“The sermon was written, and he read calmly from the manuscript. Yet at times, rising upon the flood of feeling, he shot out a solemn adjuration, or asserted an opinion with a fiery emphasis that electrified the audience into applause. His action was intense, but not dramatic; and the demeanor of the preacher was subdued and sorrowful. He did not attempt to speak in detail of the President’s character or career. He drew the bold outline in a few words, and leaving that task to a calmer and fitter moment, spoke of the lessons of the hour. The way of his death was not to be deplored: the crime itself revealed to the dullest the ghastly nature of slavery; it was a blow, not at a man, but at the people and their government; it had

utterly failed ; and, finally, though dead, the good man yet speaketh. The discourse was brief, fitting, forcible, and tender with emotion. It was a manly sorrow and sympathy that cast its spell upon the great audience, and it was good to be there. When words have a man behind them, Emerson says, they are not to be forgotten.

“ There was another hymn, a peal of pious triumph, which poured out of the heart of the congregation, and seemed to lift us all up, up into the sparkling, serene, inscrutable heaven.” *

The pew-rent record† from 1859-1860, \$28,052 ; 1861, \$28,750 ; 1862, \$18,100 ; 1863, \$23,396 ; 1864, \$31,000 ; 1865, \$39,000 ; 1866, \$42,782 ; 1867, \$49,000 ;—manifested a constantly increasing interest in the church and pastor. With the increase of the church income, the outgo in aid of all benevolent objects also augmented ; 1860, \$9,233 ; 1861, \$11,680 ; 1862, \$17,500 ; 1863, no record ; 1864, \$9,630 ; 1865, \$10,855 ; 1866, \$19,531.

Much of the church scrip, issued in 1849, owing to a depreciation in value from the supposition that it would never be redeemed, had passed out of first hands—some having been sold for twenty-

* Editor's Easy Chair, *Harper's Monthly*, June, 1865.

† See Chapter Tenth, corrected pew-rent report.

five cents on the dollar, and some for even less. The payment of this scrip had been based on the condition, "that when the income from the church property, in any one year, shall exceed the current liabilities thereof, to the amount of ten per cent. or more, the trustees shall divide that amount among the scrip-holders;" accordingly, in 1865, twenty-five per cent. was paid off, the old scrip cancelled, and new certificates issued for the balance, which was paid in full in 1867.

CHAPTER NINTH.

First Organist of Plymouth Church—John Zundel—F. F. Müller—The Great Organ—Organ Concerts—Henry Camp—The Quartette and Choir.



HE first organist of Plymouth Church was a Mr. Messinger. He remained only a few months, and was followed by Mr. S. Lasar, who occupied the position until the burning of the church in January, 1849.

Mr. George N. Abbey was the first chorister, and Mrs. Rachel S. Jamieson was the leading soprano, while Mr. Lasar presided at the organ. When the new church was completed, Mr. John Zundel* was hired, and he continued as organist un-

* Mr. Zundel's long identity with the church may render a brief sketch of his life acceptable. He was born December 10, 1815, in Germany. While a young man he removed to St. Petersburg, Russia, where for several years he officiated as organist of the St. Ann's Lutheran Church, and as Bandmaster of the Imperial Horse Guards. He came to this country in 1847, and has since that time succeeded in establishing a considerable reputation, not only as an organist, but also as a composer. His first engagement in the United States was at the Pierrepont Street Unitarian Church, on a salary of \$500. He was employed as organist of Plymouth Church January 1, 1850, for \$700 per annum. From that date to the present he has retired from and returned to the church three times, and is the present organist. His salary is \$1,500.

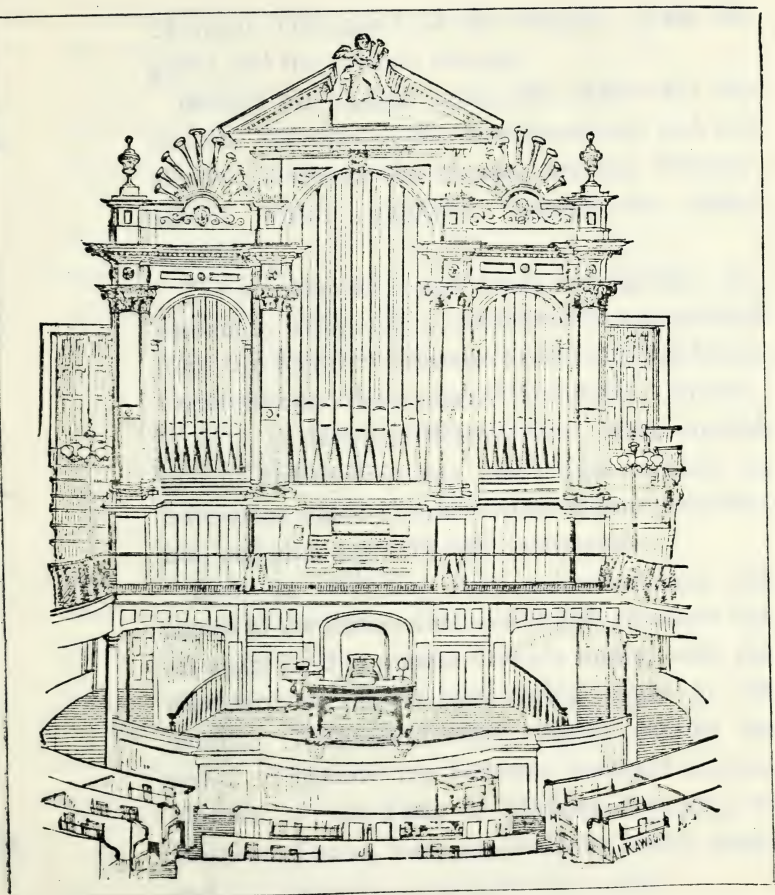
til Easter Sunday, 1854.* He was re-engaged in June, 1856, and retired a second time in January, 1865. An efficient organist was then advertised for by the Society, and many applications were received; but before any one had been fully decided on, the name of Mr. Frederick Ferdinand Müller† was proposed. He was applied to and immediately accepted the vacancy on a salary of \$2,000 per annum.

Mr. Müller found the choir in rather poor condition, and immediately began a thorough re-organization. He advised the introduction of Quartette in conjunction with Congregational singing, but the trustees were not at that time in favor of the employment of a Quartette, so Mr. Müller was obliged to depend upon a volunteer choir. He organized an entire new choir of fifty members, and first established the double chorus. Miss

* Two organists were successively engaged from April, 1854, to June, 1856. Messrs. Pond and Knoepfel.

† Mr. Müller was the organist at the Church of the Ascension (John Cotton Smith, D.D.), New York, and Professor of Music at the Packer Institute, Brooklyn.

His professional engagements in this country have been: 1852 to 1857, Old South Church, Boston, Mass.; 1857 to 1861, Second Presbyterian Church (Dr. Sprague), Albany, N. Y.; 1861 to 1865, Church of the Ascension; 1865 to 1868, Plymouth Church; and 1868 to the present time, Church of the Ascension. Mr. Müller is a fine organist, and left many warm friends and admirers in Brooklyn.



THE GREAT ORGAN—PLYMOUTH CHURCH.—Page 139.

Charlotte Oltrogge,* at the request of the organist, led the soprano singing.

Besides his regular duties, Mr. Müller led the musical exercises of the Sunday-school, and was always present at the Monday-evening Singing-school, which continued through the winter months.

The purchase of a new organ was thought expedient in 1865, and a committee was appointed from the Board of Trustees to act with the Music Committee and the pastor on the subject. Messrs. E. & G. G. Hook, of Boston, Mass., were applied to and promised in one year's time to build an instrument which should surpass in tone, mechanism, and size, any ever built in America.

Early in 1866 the material arrived and was stored in the lecture-room—one half of which was set apart for that purpose—for six weeks, while the necessary alterations were being made in the church. Ridgewood water was to furnish the power to operate the bellows; Stannard engine-blowers of the Pratt & Whitney Company of Hartford, Conn., were procured to inflate them, and each bellows was to have one engine.

* Miss Oltrogge possessed a very sweet voice, and was remunerated for her services by a private subscription of \$300 per annum. She remained two years, until her marriage.

The whole cost of the organ, inclusive of that of alterations in the church, was about \$25,000. The Stannard engine-blowers—which were added afterward—and the four bellows engines, cost a trifle over \$2,000 additional.

The organ occupies a width of twenty-seven feet, a depth of twenty-one feet, and a total height, including that of the engine and bellows rooms, of fifty feet. It is enclosed in a black-walnut case with richly burnished block-tin pipes in front. It possesses four banks of keys, sixty-two stops, and contains three thousand four hundred and forty-two pipes.* Among the stops are the Doppel Flöte, Viola de Ganba, Philomela, Hohlpfeife, Vox Humana, Violone (all of recent introduction), Vox Angelica, Euphone (free reed stops of fine tone), Tuba Mirabilis, Tuba Octave (stops of wonderful effect,—the larger pipes of which are displayed in groups on either side in the organ front).

During the last year of Mr. Müller's engagement as organist a series of Organ (Free) Concerts were instituted at the joint suggestion of Mr. Beecher

* An idea of the magnitude of some of the organ pipes can be imagined, when it is related that one day, while the unjointed sections were lying on the ground, Mr. Beecher, who is by no means a skeleton, without divesting himself of his outer coat, crawled on his hands and knees through the open Diapason pipe, a distance of thirty-two feet.

and Mr. Müller. These concerts, conducted under the direction of the Music Committee, were continued after Mr. Müller's retirement, although the arrangements were slightly changed, and a price of admission *charged. For a period of three months each year crowds of people assembled in the church on Saturday afternoons, between the hours of four and five, to listen to the symphonies of Handel, Beethoven, Mozart, and other renowned composers, as rendered by organists hailing from all parts of our country and Canada. Occasionally, other instrumental, and sometimes vocal, music was introduced.

One of the principal objects of these entertainments was the encouragement and elevation of musical taste among all classes, and, in order that *all classes* might be enabled to attend, the entrance fee was made merely nominal; another object was to afford organists and other performers, instrumental and vocal—amateurs as well as professional—an opportunity to exhibit their ability and accomplishments.

Mr. Müller returned to his former situation at the Church of the Ascension, New York, in 1868, and Mr. Zundel was again employed.

Mr. Henry Camp, the present chorister, was

* Admission fifteen cents, or ten tickets for one dollar.

engaged the same year, and notwithstanding the fact that both pastor and organist were opposed to Quartette singing a Quartette was then introduced, consisting of Miss Emma Thursby,* soprano; Miss Matilda Toedt, contralto; Mr. J. C. Rockwood, tenor; and Mr. Camp, Basso.

Mrs. Genevieve Hoyt and Miss Clementine Lasar (engaged May 1, 1872) have successively followed as sopranos; Miss Thompson and Miss Antoinette Sterling (engaged May, 1 1871), as contraltos; and Mr. Legget and Mr. Hill as tenors. †

The choir has been increased in numbers to seventy-five by Mr. Camp, who is generally considered an efficient choir leader.

* Miss Thursby and Miss Toedt had been engaged during Mr. Müller's régime on salaries respectively of \$900 and \$600. The latter—since noted as a violinist of some repute—now sings at Christ's Church, N. Y.

† The salaries of the present quartette are:

Miss Lasar, \$1,300. Mr. Hill, \$1,300.

Miss Sterling, \$1,500. Mr. Camp (chorister and basso), \$2,000.

CHAPTER TENTH.

Mission Schools—Plymouth Church's Protégés—The Bethel and the Navy Mission—Origin and History of the Bethel, 1841 to 1872—Stable to Palace—The Navy Mission, 1844 to 1872—Its Establishment and History—The Armstrong Missionary Society.



THE founding of Mission Schools in Brooklyn during the past thirty years has resulted latterly in a religious harvest far exceeding the most sanguine expectations of the noble men and women who have for years unselfishly devoted so much of their time to this praiseworthy labor. Entire neighborhoods—within whose dark and loathsome precincts the light of Christianity had never before dared to beam—have been gloriously illumined by floods of Christian sunshine, and their residents enlightened and improved by the influences of religious precept and example. The societies of many of our churches, actuated by a commendable ambition, have long striven to surpass each other in their endeavors to raise the ignorant and depraved from their degraded condition.

Plymouth Church, however, partly owing to its

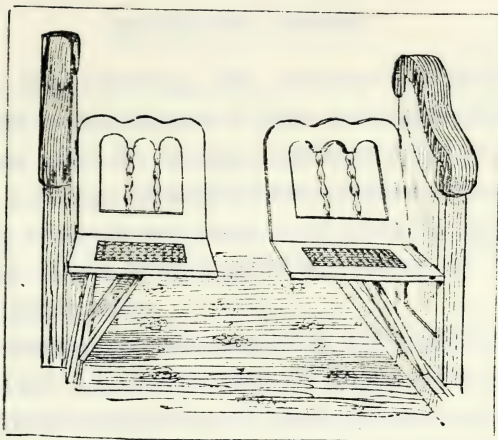
large and active membership, has thus far led the van of reform, and its two protégés—the Bethel and the Navy Mission—are to-day the most flourishing Mission Schools in the city. The history of the Bethel is substantially as follows :

THE BETHEL OF PLYMOUTH CHURCH.*

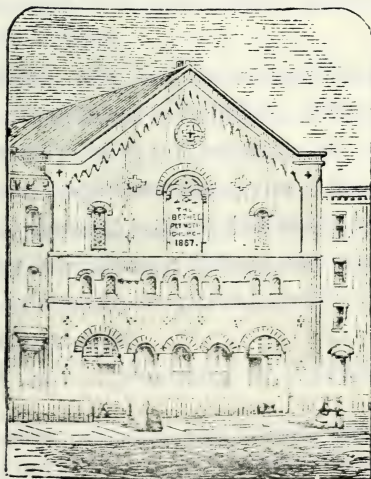
In 1841 an old stable located on Main street, near the Catherine Ferry, was hired and fitted up for use as a house of worship. At that time the neighborhood was even worse than at present, and possessed no religious institution of any kind. A mission school was established, which was named The Bethel Mission, and Mr. John P. Elwell† was appointed Superintendent. After occupying that position for one year, he was succeeded by Mr. Albert Woodruff, who was in turn followed by Messrs. Richard Thorne, Anderson, H. J. N. Judson, and J. P. Montgomery. As might be expected under the circumstances, the condition of the new Mission for the first few years was any-

* The original name, "The Bethel Mission," was dropped in March, 1868, by consent of the officers and teachers, and the present one adopted.

† The *Manual of Plymouth Church* (1867) is the authority for a slightly different set of names:—Messrs. *Wadsworth*, John P. Elwell, Albert Woodruff, —Judson, *Sumner R. Stone*, *Martius T. Lynde*, Andrew A. Smith, and Robert S. Bussing.



AISLE FOLDING-CHAIRS.—Page 93.



THE BETHEL OF PLYMOUTH CHURCH.—Page 144.

thing but promising. Mr. Andrew A. Smith was elected Superintendent in 1848, and was continued in that office for fourteen consecutive years. In 1855 a change of location was deemed advisable, and a removal was made to a room in the old James Street Market building, corner of York and James streets.

A second removal occurred in 1858, and for one year the school was held in Poplar Hall (now known as the Newsboys' Lodging House), on Poplar street. In 1859, desirable rooms were leased in the building Nos. 42 and 44 Fulton street, opposite Front street, and, after the necessary alterations had been made, taken possession of by the Bethel Mission.

Mr. Smith, who had been instrumental in increasing the number of scholars, and in advancing the prosperity of the Mission in all respects, resigned the superintendency in 1862, and Mr. Robert S. Bussing was elected as his successor.

*During its existence thus far, the school had applied to no church for pecuniary aid, nor had any church offered any.

Owing to its proximity to Plymouth Church,

* All expenses had hitherto been defrayed, partly by voluntary contributions of the teachers, and the school funds, and partly by proceeds of lectures by John B. Gough.

many of the young people of that Society had connected themselves with it as teachers, and when, in 1866, it was suggested that some one of the churches of Brooklyn should assume the protection of the Mission, the proposition was first made to Plymouth Church. The *Church at a meeting, held June 1, 1866, unanimously voted to adopt the Bethel as one of its regular institutions.

Mr. R. S. Bussing having resigned January 1 (1867), Mr. George A. Bell was elected his successor, and entered upon his duties as Superintendent, February 3 (1867). There were at that time thirty-five classes in the school, embracing a total registration of about 300, with an average attendance of 220 (teachers and scholars). Mr. Bell had lost none of his accustomed energy. The Trustees of Plymouth Church were requested to provide a new and more convenient building for their adopted child, at an expense of \$20,000, one half of which amount to be raised by subscription, and the other half to be furnished by the Society. The present site,† on Hicks street, near Fulton

* This action of the Church was formally ratified at the Annual Meeting of the Society, January 10, 1867.

† The Bethel stands on a lot of ground, 50 x 100 feet. The building itself is 50 x 88 feet, outside measurement; 46 feet 6 inches x 84 feet inside. There are three floors, including the basement. The basement story is 8 feet high in the clear, and comprises: Boys'

street, was selected, and purchased for \$15,000, and the corner-stone of the new edifice was laid by Mr. Beecher in December, 1867.

The building, when completed, cost \$52,000; and its necessary furniture, inclusive of an organ, pianos, and a fountain,* was procured at an expense of \$8,000; the total cost of ground, building, and furniture, amounting to \$75,000. To meet this amount, which was nearly quadruple the original estimate, \$21,000 was obtained by voluntary subscription (mainly through the influence of Mr. Bell), \$6,250 was realized from a fair held in

Reading Room, 19 x 54 feet; Boys' Night School, 15 x 36 feet; Boys' Checker Room, 15 x 30 feet; Boys' Wash Room, 12 x 15 feet; Kitchen, Store Room, Boiler Room, coal bins, closets, etc.

The first floor is 12 feet high, containing the Men's Reading Room, about 36 x 36 feet; Men's Chess Room, 12 x 26 feet; Teachers' Room, 24 x 24; Wash Room, Missionary's Parlor and Bedrooms, Closets, Halls, etc.

The Main Hall is used for Sabbath School and Meetings. It is lighted from the roof; is the full length and width of the building; 24 feet high to the cornice, and 12 feet more from the cross-beams to the ceiling—therefore, really 36 feet high. The Platform is between the Main Entrance doors; and behind the Platform, on the Main floor, and opening to it by windows, is the Mothers' Class Room. Above the Class Room, the Visitors' and Organ Gallery. At the opposite end of the Hall are three Class Rooms, 12 x 16 each, and Library; above these the Infant Class Gallery, 24 feet deep and 46 feet 6 inches wide. The Gallery is divided in the middle by a partition, so as to form two classes, which are yet capable of being worked as one.—*Bethel of Plymouth Church* (1869).

* Owing to the increase of the school it was found necessary to remove the fountain in 1871.

Plymouth Church in December (1867), and the balance, \$47,750, was advanced by the Society of Plymouth Church.

When the Bethel was first opened to the public, there were established, beside the Sabbath-school exercises, a series of Sunday-night meetings, Monday-evening prayer-meetings, Mothers' Meetings (Tuesday afternoons), Ladies' Sewing Meetings (Saturday afternoons), and Popular Entertainments (Wednesday evenings). These entertainments have proved successful, and have been made to pay their expenses by the charging of an admission fee of fifteen cents; artists and lecturers giving their services gratuitously. A Free Library and Reading Room was also instituted; the latter is supported through the generosity of five gentlemen* who yearly contribute a total amount of \$600.

One Assistant Superintendent (Mr. Thomas H. Bird) was sufficient until 1871, when the large increase of the school rendered the election of two assistants necessary. The officers of the Bethel for 1871† were:

* Henry W. Sage, \$200; Horace B. Claffin, \$100; Isaac Van Anden, \$100; John T. Howard, \$100; Henry A. Dike, \$100.

† Officers for 1870: Superintendent, George A. Bell; Assistant Superintendent, Thomas H. Bird; Secretary, John R. Anderson; Treasurer, Robert S. Bussing; Librarian, Albert Tusch; Missionary, Charles M. Morton.

Superintendent, George A. Bell ; Assistant Superintendents, Thomas H. Bird and William B. Wadsworth ; Secretary and Treasurer, John R. Anderson ; Librarian, Albert Tusch ; Treasurer Missionary Fund, Arthur Bell ; Missionary, Charles M. Morton.

The total annual expense of the Bethel is about \$4,500,* and is borne by the Society of Plymouth Church.

Mr. Charles M. Morton was engaged as Missionary, at a salary of \$1,500† per annum, in 1869 ; and as one proof of his usefulness, it may be said that his married men's class numbers one hundred and fifty members.

Missionary collections are taken up every Sunday ; in 1869 these contributions amounted to \$659.32, of which \$460.55 was disbursed ; in 1870 the total amount of collections was \$761.69 ; and in 1871, \$1,885.89, of which \$1,250 was presented to the Illinois Street Mission of Chicago immediately after the great conflagration in that city.

After an administration of five years, Mr. Bell severed his connection with the Bethel, in order to aid in building up another adopted school of Plym-

* In the Secretary's report for 1871, the general expenses are estimated at \$6,000.

† Afterward increased to \$1,800.

outh Church. His loss, it has been truly said, was "deeply regretted by every officer, teacher, and scholar of the school he served so long and so faithfully."*

Some idea of the result of his labors may be realized by a comparison of the condition of the Mission when he assumed charge of it with its condition at his retirement. According to the Secretary's annual report for 1871, the registered membership was: officers and teachers, 89; scholars, 1,054; total, 1143; average attendance, 948. (The total capacity of the Sunday-school room is 1,245.)

The officers elected for 1872 were: Superintendent, Thomas H. Bird; Assistant Superintendents, William B. Wadsworth and Thomas J. Tilney; Secretary, Frank H. Cowperthwait; Assistant Secretaries, G. Alfred Bell and Arthur Bell; Treasurer, John R. Anderson; Missionary, Charles M. Morton; Librarian, Albert Tusch; Assistant Librarians, Ernest Ruestow, Paul Grasser, Adolph Jagger, and Walter Bell; Treasurer Missionary Fund, George Hornbeck.

Ill-health compelled Mr. Bird to withdraw from his office in April, 1872, and Mr. Wadsworth became Superintendent. Mr. George A. Price was

* Report of chairman of Committee on the resignation of Mr. Bell.

then appointed to the vacant assistant superintendentship. Shortly after, Mr. Wadsworth married and sailed for Europe, having resigned his position. About the same time Mr. Price resigned, thus occasioning two vacancies, whereupon Mr. William Ray was elected to fill one, and Mr. Lewis Wiswall, Jr., a young man of exemplary character, and who had entered the Bethel a few years previous a comparative stranger, was elected to fill the remaining vacancy.

THE NAVY MISSION.*

In June, 1844, three Christian gentlemen—John S. Pierson, George Cranford, and Thomas N.

* In October (1872) Plymouth Church voted to endow the Bethel and the Navy Mission with \$25,000 each, and it was proposed that the name "Navy" should be discontinued in favor of the name of the pastor—or some name that he might suggest. Mr. Beecher, however, declined to have his name used, and refused to recommend any name. It was then moved that the word "Roxana" be substituted for "Navy." (Roxana was the name of Mr. Beecher's mother.) This motion was carried, and the teachers of the Navy Mission were officially notified of the \$25,000 appropriation, and of the name voted for them by the church. Some of the teachers, who had been connected with the Mission for many years, were in favor of continuing the old name, and all were, without any disrespect to Mr. Beecher, opposed to the proposed name, and a request was sent to the church that the action in respect to the change of name should be reconsidered, and respectfully proposing that the name "Plymouth" be adopted if a change was considered advisable. The church reconsidered its vote, and the name will hereafter be "The Plymouth mission."

Sother—determined to organize a Mission Sunday-school in the vicinity of the Navy Yard. The premises, corner of Marshall and Little streets, which had formerly been occupied as a liquor store, were accordingly hired, and after an extensive visitation throughout the neighborhood, a Sabbath-school, consisting of twenty-nine scholars and twelve officers and teachers, was formed June 30, 1844. It was named The Navy Mission, and Mr. Cranford was chosen first Superintendent. This gentleman died in 1846, and Mr. Richard W. Hubbard succeeded him.

Through the efforts of a Temperance Society, which the members had instituted, and the liberality of the late Mr. Whitehead J. Cornell, a Temperance Hall was erected in Marshall street, into which the school removed. This building was undermined by the Gas Company in 1849 and became unsafe. It was consequently sold to the Gas Company, and an edifice was then built on the corner of Front street and Green lane, which the Mission occupied for twenty-two years.

After Mr. Hubbard, Messrs. Daniel Pruden, Gilbert H. Ferris, Coe Adams, John S. Pierson, Horatio N. Holt, C. S. Van Wagener, and S. F. Strong, officiated successively as Superintendents.

The school was originally commenced under the

auspices of the Second Presbyterian Church, of which the late Rev. Dr. Spencer was then pastor, and during his life was sustained by that Society, but after his death the church was obliged to discontinue its support from pecuniary inability. Several other churches—the First Baptist, the Pierrepont Street Baptist, the St. Ann's Episcopal, the Church of the Pilgrims, and the Plymouth Church—feeling the essentiality of its maintenance, afforded it aid both by teachers and pecuniarily.

In 1871 the Front-street building had become so dilapidated that it was unfit for use, and its owners not feeling able to rebuild, concluded to abandon the school and sell the property. At this crisis several of the teachers applied to Plymouth Church for assistance, and at the annual meeting of the Society, January, 1871, it was decided to adopt the Navy Mission. The building now occupied by the Navy Mission was then purchased for \$12,000, and the requisite alterations were made and the house appropriately furnished at an additional expense of \$12,500, thus swelling the total cost to \$24,500. The school assembled in their new home on the last Sunday of June, 1871, but the main hall was not prepared for occupancy until the last Sunday in April, 1872. The foundation thus laid for another large Mission school, it was

only necessary, in order to ensure success, to appoint an efficient man Superintendent, and Mr. George A. Bell was again called on and finally consented to accept that office in January, 1872.

In 1871, the average attendance was about 200 ; it is now about 500.

Six of the Mission's former teachers and scholars have entered the ministry, and three of the lady teachers have connected themselves with the Foreign and Home Missionary Service.

Miss Crane, a noble and experienced woman, long connected with the Navy Mission, is the present missionary.

In November, 1872, a Men's Free Reading Room was opened, and a sewing-meeting for the instruction of girls established, both of which are well appreciated and patronized. One of the young lady teachers—Miss Katie Belknap—has offered to instruct gratuitously any scholars who may desire to learn telegraphy, and arrangements will soon be made to enable her to put her proposition into effect.

It is a remarkable coincidence that both the Bethel and the Navy Missions have, from time to time, removed farther and farther away from the locations in which they were originally established, until they are now situated in very respect-

able neighborhoods, while the vicinities which they were originally intended to enlighten are still wallowing in darkness, though, perhaps, a trifle improved by the occasional reflection of the rays of gospel light, that long ago flashed in their dens of vice.

THE ARMSTRONG MISSIONARY SOCIETY.

The Armstrong Missionary Society was formerly composed of a few ladies of different churches, and was instituted for the purpose of educating heathen children. It was eventually taken under the wing of Plymouth Church, and finally was adopted by Plymouth Sabbath-school as one of its regular objects of charity.

PLYMOUTH YOUNG PEOPLE'S ASSOCIATION.

This Association invites the admission of all members of the church and Society, between the ages of ten and sixty, who may feel inclined to pay one dollar per annum toward its support. It was organized after the discontinuance of the Social Circles. Throughout the winter months, a sociable is held in the Sunday-school rooms on every second Thursday evening, when interesting readings, vocal and instrumental music, and various games

of amusement are introduced to lend additional charms to social intercourse. If more of the young people of the church could be induced to interest themselves in this organization, and become active members, spirited entertainments might be presented at these sociables, which would make them very attractive. Every summer a pleasure excursion is indulged in, and once each year a concert is given in the church, the proceeds of which are used to supply the pulpit with flowers on the Sabbath.


An Employment Committee, appointed from the members of the Association, gladly receive applications from young men for situations, and if, after due investigation, the characters of applicants are found to be satisfactory, assistance is rendered. During the winter of 1870, the ladies formed a sewing-school for the free instruction of poor girls, and met at three o'clock on Thursday afternoons in the church parlors for that commendable purpose, but in the fall of 1871 their place of meeting was changed to the Bethel, where the good work is still continued.

Besides supporting these various institutions, the church has afforded pecuniary aid to numerous young men studying for the ministry and other professions, and also to several young ladies.

Thus it will be seen that Plymouth Church and Society, in emulation of the well-known liberality of their pastor, have stretched forth the hand of assistance on every side to the needy and deserving.

CHAPTER ELEVENTH.

Mr. Beecher's Salary increased—Appointment of a Pastoral Helper—Deaconesses—Annual Progress of the Church—The Church Revenue—List of Former Trustees—The Present Board—Deacons and Deaconesses—Collection System—Sunday-school Statistics—Conclusion.

HE Society, ever anxious to manifest the sincerity of their love for their pastor and their appreciation of the great work he has accomplished in their midst, proposed in 1864 the presentation of \$5,000 to him as a mark of esteem, but Mr. Beecher declined to accept of the donation. The same sum was then voted to him as additional salary for that year, and in 1865 his annual remuneration was increased to \$12,500, which amount was augmented to \$20,000 in 1870.

The large membership of the church and the multifarious labors of Mr. Beecher had for some years rendered the fulfilment of all the duties which devolved upon him as pastor utterly impossible, and in 1869 Mr. Beecher advised the engagement of Rev. S. B. Halliday as Pastoral Helper. The

functions of Mr. Halliday are to make pastoral visits, call upon the sick, deliver funeral sermons, and pay the proper attention to the many applications for assistance, personal and by letter (with which Mr. Beecher is daily favored), during the absence of the pastor or when he is otherwise unable to attend to those affairs. In 1870 Mr. Halliday was appointed clerk of the church.

The creation of the office or dignity of Deaconess was suggested by Mr. Beecher in 1868, and Mrs. Cordelia Morrill, Mrs. Mary L. Thalheimer, and Mrs. Mary A. Fanning were chosen to serve in that capacity during the remainder of the year. At the annual meeting of the Society in 1869, the office was formally instituted, and Mrs. Morrill, Mrs. Thalheimer, Mrs. Fanning, Mrs. Sarah J. Tappan, Mrs. Martha Bradshaw, and Mrs. Sarah J. Bird were elected deaconesses.

The annual progress of the church is shown by the annexed * table :

* This tabular report was copied partly from the *Plymouth Church Manual* (1867) and partly from the church books.

DATE.	ADMISSION.			Dismiss'ns, Deaths, &c.	Net Increase.	Total at close of year.
	On Profession.	By Letter.	Total.			
1847.....	1	56	57	1	56	56
1848.....	56	94	150	4	146	202
1849.....	50	86	136	11	125	327
1850.....	43	56	99	17	82	409
1851.....	33	55	88	27	61	470
1852.....	102	59	161	28	133	603
1853.....	33	46	79	40	39	642
1854.....	18	43	61	51*	10	652
1855.....	48	52	100	33	67	719
1856.....	19	63	82	40	42	761
1857.....	88	44	132	30	102	863
1858.....	369	73	442	64*	378	1,241
1859.....	20	43	63	27	36	1,277
1860.....	27	52	79	36	43	1,320
1861.....	36	47	83	35	48	1,368
1862.....	97	37	134	42	92	1,460
1863.....	43	13	56	38	18	1,478
1864.....	42	40	82	27	55	1,533
1865.....	57	50	107	53	54	1,587
1866.....	126	57	183	88*	95	1,682
1867.....	66	36	102	24	78	1,760
1868.....	77	54	131	27	104	1,864
1869.....	92	45	137	14	123	1,987
1870.....	143	61	204	18	186	2,173
1871.....	124	50	174	11	163	2,336
1872.....	134	62	196	4	192	2,528
TOTAL	1,944	1,374	3,318	790	2,528	2,528

Mention has been made in previous chapters of the income of the church from pew-rents (1853 to

*In 1854, 1858, and 1866, the Register was carefully revised, and many members' names stricken off, who had in fact left or died long before. This accounts for the apparent excess in the number of dismissals in those over other years.—*Plymouth Church Manual.*

1868)—*Plymouth Church Manual* of 1867 being the authority for the figures given; but Mr. Harvey S. Weld, having detected the errors, has carefully prepared a corrected and complete report of this portion of Plymouth Church statistics. The result of his research is here presented: *

DATE.	Assessments on the Pews Rented.	Premiums Paid.	Aisle Chairs Paid.	Rent of Church for Lect- ures and Concerts.	Total Cash Received each Year.	Loss from Non-pay- ment of Pew-rents each Year.
1854...	\$10,435	\$1,286	\$...	\$...	\$11,298	\$423
1855...	10,551	1,316	...	...	11,489	378
1856...	10,345	1,756	...	300	12,200	201
1857...	11,085	2,902	...	350	14,290	47
1858...	11,812	4,107	384	...	16,254	49
1859...	11,950	11,773	761	1,700	26,222	24
1860...	11,820	16,219	766	1,500	30,257	48
1861...	11,892	16,060	611	200	28,660	103
1862...	11,953	5,945	291	340	18,443	86
1863...	11,996	10,034	433	200	22,663	..
1864...	12,070	18,778	585	345	31,760	18
1865...	12,102	26,794	590	203	39,246	443
1866...	12,010	29,526	747	760	42,788	255
1867...	12,008	36,043	820	390	49,084	167
1868...	12,015	36,387	753	1,360	50,216	299
1869...	12,014	41,690	790	510	55,877	127
1870...	12,028	44,441	784	580	57,610	223
1871...	12,028	44,456	766	370	57,309	181
1872...	12,028	47,030	801	650	59,762	†
TOTAL.	\$222,142	\$396,543	\$9,882	\$9,758	\$635,428	\$3,072

† Loss for 1872 not yet known.

* "The above is a correct exhibit of the rents of Plymouth Church for nineteen years. Brooklyn, January 1, 1873.—H. S. Weld, Secretary Board of Trustees."

The names of the gentlemen who have been Trustees of Plymouth Church are :

Arnold, Daniel S.	Graves, Rufus R.
Avery, Charles C.	Howard, John T.
Beach, Moses S.	Hutchinson, John B.
Benedict, Roswell D.	Knapp, Iverson W.
Bowen, Henry C.	Mason, John W.
Burgess, Daniel.	Mellen, William H.
Claffin, Horace B.	Morrill, Henry E.
Collins, Henry.	Palmer, Lorin.
Corning, Edward.	Pillsbury, Nehemiah O.
Flanders, Benjamin.	Ropes, Reuben W.
Freeland, James.	Sage, Henry W.
Fuller, Joseph C.	Stanton, Amos P.
Gibson, Edmund T. H.	Storrs, Augustus.

Studwell, Alexander.

The present Board of Trustees consists of:

James Freeland (President).	Augustus Storrs.
R. R. Graves (Treasurer).	J. B. Hutchinson.
H. B. Claffin.	M. S. Beach.
H. W. Sage.	Lorin Palmer.
D. S. Arnold.	H. S. Weld (Secretary).

The gentlemen now officiating as Deacons are (including the pastor and the clerk, who act *ex officio*) eleven in number, namely : M. K. Moody, C. M. Morton, R. W. Ropes, D. H. Hawkins, H. B. White, C. C. Duncan, R. D. Benedict,* S. E. Belcher,* E. H. Garbutt,* H. W. Beecher, and S. B. Halliday.

* Messrs. Benedict, Belcher, and Garbutt were elected December 13, 1872.

The Deaconesses elected at the business meeting of the church, Friday evening, December 13 (1872), to succeed the retiring Board (Mrs. Morrill, Mrs. Tappan, Mrs. Pratt, Mrs. Halliday, Mrs. Moody, and Mrs. Bryant*), were Mrs. Moody, Mrs. Thalheimer, Mrs. Pratt, Mrs. Hawkins, Mrs. Halliday, and Mrs. Fitzgerald.

Collections—beside the regular (church) Poor (after each communion) and the Thanksgiving-day collections—are taken up on the last Sabbath of each month, both morning and evening, the proceeds of which are disbursed in the following order: †

“January, City Mission and Tract Society.	July, Sabbath-schools.
February, Home Missionary Society.	August, Temperance.
March, American Tract Society, Boston.	September, Western Colleges.
April, Seamen’s Friend Society.	October, American Board of Commissioners for Foreign Missions.
May, Industrial School Association and Home for Destitute Children.	November, American Missionary Society.
June, American Congregational Union.	December, City Bible Society.”

When, in the autumn of 1871, the hearts and purses of the civilized people of the Globe were opened in sympathy for the thousands of unfortu-

* Deceased. † *Plymouth Church Manual* (1867).

nates who suffered by the great fire in Chicago and the Western forest conflagrations, the Society donated cash, clothing, and other necessities to the amount of \$40,000,* and the Sabbath-school contributed \$4,000 additional.

The annual meeting of the Society, for the election of trustees, is held on the Thursday evening succeeding the first Sunday in January; that of the church, for the election of officers, is held on the second Friday evening of December; and a regular business meeting is held on the Friday evening succeeding the last Sunday of each month.

† The celebration of the Lord's Supper occurs on the first Sabbath of January, March, May, July, September, and November, unless otherwise directed by the church.

† Baptism is administered to infant children on the first suitable Sabbath morning after each communion.

The annual rental of pews at auction takes place in the church, on the first Monday evening in January of each year. (Incorrect. See page 294.)

The growth of the Sunday-school has been in accordance with the increase of the church, to a certain degree. ‡ "In May, 1848, it numbered

* Direct and indirect.

† *Plymouth Church Manual*, (1867).

‡ *Plymouth Church Manual*.

25 teachers and 140 scholars, with an average attendance of 140 in all. In December, 1850, the attendance was 174; in December, 1855, 159; in December, 1860, 380; in 1861, 480; in 1862, 580." During the two succeeding years the enrollment was swelled to over 1,100; and the following exhibit* of the school register since 1864 (inclusive) tells its own story:

ROLL.	1864	1865	1866	1867	1868	1869	1870	1871	1872
Officers.....	15	15	15	15	13	14	14	13	14
Teachers.....	97	98	96	95	94	86	97	97	101
Scholars.....	795	783	731	665	769	849	885	732	1054
Infant class	250	168	180	175	175	125	150	150	150
TOTAL	1157	1064	1022	950	991	1074	1146	992	1319
Largest attendance.	..	776	767	787	779	686	808	822	861
Smallest "	..	229	319	337	220	185	230	261	296
Average "	..	615	649	613	620	537	651	726	780

The Rev. Dr. Edward Beecher† presides, at present, over one of the adult Bible-classes.

It has been the custom of the school, for many

* Obtained through the courtesy of Mr. Adrian J. Tyler, Secretary, Plymouth Sunday-school.

† Late pastor of First Congregational Church, Galesburg, Illinois.

years, to treat themselves and their friends to a Festival (continuing several evenings) in the autumn of each year, and to a Picnic * in the month of June, each summer.

Monthly collections are taken up in the school for various charities, which annually amount to considerable sums,—1863, \$880; 1864, \$1,514; 1865, \$3,717; 1866, \$1,211. An attempt was made, in 1872, to change the contribution system, and, for a short time, collections were called for weekly instead of monthly, but the former and more advisable method has again been resumed.

It has been deemed expedient, for some, perhaps, wise reason, for several years past, to adjourn the Sunday-school exercises during a portion of the pastor's vacation—generally from about the first of August to the first or second Sabbath in September. A Bible-class meeting has, however, generally been held regularly during the adjournment. The school session is of one and a half hour's duration—commencing at three o'clock P.M. and closing at half after four (P.M.).

The officers of the school since 1860 have been :

* The Sunday-school picnics have latterly been under the direction of the Plymouth Young People's Association.

1861.

Supt., George A. Bell.
Asst. { Moses S. Beach.
Supts., { Bishop Faulkner.
Sec. & { J. H. Reed.
Treas., {
Libr'n, Alex. Magrotty.

1862-3.

Supt., G. A. Bell.
Asst. { M. S. Beach.
Supts., { B. Faulkner.
Sec. & Treas., C. L. Allen.
Libr'n, O. B. Coomes.

1864.

Supt., G. A. Bell.
Asst. { M. S. Beach.
Supts., { R. D. Benedict.
Sec. & Treas., C. L. Allen.
Libr'n, O. B. Coomes.

1865.

Supt., G. A. Bell.
Asst. { Lorin Palmer.
Supts., { O. B. Coomes.
Sec. & Treas., C. L. Allen.
Asst. & {
Acting { Adrian J. Tyler.
Sec., {
Libr'n, M. G. White.

1866-7.

Supt., Rossiter W. Raymond.
Asst. { L. Palmer.
Supts., { O. B. Coomes.
Sec. & Treas., C. L. Allen.
Asst. & {
Acting { A. J. Tyler.
Sec., {
Libr'n, H. S. Jewell.

1868-9.

Supt., R. W. Raymond.
Asst. { L. Palmer.
Supts., { O. B. Coomes.
Treas., C. L. Allen.
Sec., A. J. Tyler.
Libr'n, H. S. Jewell.

1870-1.

Supt., C. C. Duncan.
Asst. { M. S. Beach.
Supts., { O. B. Coomes.
Treas., C. L. Allen.
Sec., A. J. Tyler.
Libr'n, H. S. Jewell.

1872.

Supt., C. C. Duncan.
Asst. { H. B. White.
Supts., { G. W. Brush.
Treas., C. L. Allen.
Sec., A. J. Tyler.
Libr'n, H. S. Jewell.

The amount of salaries annually paid by Plymouth Church is \$35,300:

Henry Ward Beecher, Pastor..... \$20,000

Rev. S. B. Halliday, Helper..... 3,000

Harvey S. Weld, Chief Sexton.....	3,500
Charles Raynor, Assistant Sexton..	1,200
Music (Organist and Quartette).....	7,600

\$35,300

* Nine of the original "Twenty-one" are still connected with the church; † six are deceased; and ‡ six have dissolved their connection by removal.

The church whose membership numbered twenty-one in 1847, numbers over thirty-three hundred in 1872, and as Henry Ward Beecher stands upon his oft-trod pulpit platform, and gazes with those wondrous eyes down upon the sea of upturned faces, or up at that other sea of faces downturned, as he looks into the depths of the countless eyes which so fondly and earnestly regard him, can he not there read the love—love for him and his—the depth and strength of which each one of the past twenty-five years has increased tenfold! And as his hand wanders carelessly

* John T. Howard, Henry C. Bowen, Richard Hale, Eli C. Blake, John F. Morse, John Webb, Martha Webb, Louisa Turner, and Mary Burgess.


† Lucia Maria Bowen, Jira Payne, Rebecca Morse, Maria Rowland, Alpheus R. Turner, and Benjamin Burgess.

‡ Eliza Payne, Rachael Knight, Julia Hale, Charles Rowland, Mary Cannon, and David Griffin.

through his silvering locks may he not remember that throughout each year, which has helped to frost his own brown hair, hundreds of souls have been saved by him and through him! And may he not—standing in the midst of this great church and Society, this great harmonious family, which during a quarter century he has gathered about him—may he not regard them with a pardonable pride, and when the time of his departure is at hand, exclaim: “I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH!”

CHAPTER TWELFTH.

THE SILVER WEDDING AND THE MEMORIAL
FUND.

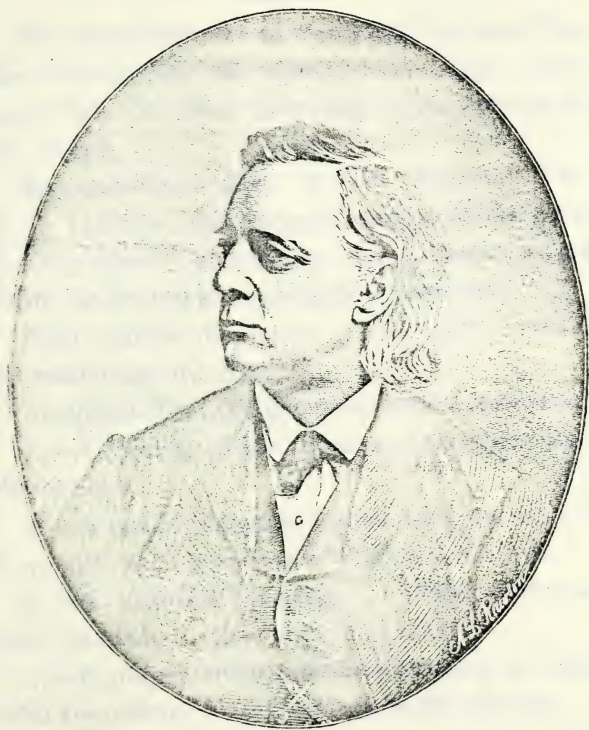
T a meeting of Plymouth Church, Friday evening, July 5th, 1872; Thos. C. Fanning, Moderator; S. B. Halliday, Clerk:
On Motion by Reuben Ropes,

Resolved—That a committee, of whom three to be appointed by the Pastor, three by the Board of Deacons, and three by the Board of Trustees, take into consideration and provide for a suitable commemoration of the twenty-fifth Anniversary, in October next, of the commencement of Mr. Beecher's labors and association with this church.

In pursuance of this resolution, there was appointed as such committee :

By the Pastor—J. C. Eldridge, J. B. Murray, A. D. Wheelock,

By the Deacons—M. K. Moody, D. H. Hawkins, Reuben Ropes,



A. W. Peckham

By the Trustees—H. W. Sage, J. B. Hutchinson, M. S. Beach.

The committee met at the Social Parlors, Monday evening, July 8th, 1872 ; H. W. Sage, Chairman ; Geo. A. Bell, Secretary. On motion by Mr. Beach,

Resolved—That Rev. H. W. Beecher, Rev. S. B. Halliday, the Superintendents of the three Sunday-schools, and Henry Camp, leader of the choir, be invited to act with this committee.

After general discussion of the object in view, on motion by Mr. Ropes,

Resolved—That the commemoration include—

1.—A meeting of the children of the three Sunday-schools.

2.—A social Reunion of all who are or who have ever been members of Plymouth Church.

3.—A historical meeting, at which addresses shall be made by the Pastor and others.

4.—A prayer and conference meeting of those who are or have been members of the church.

Resolved—That to secure opportunity for the members of the church to be present, the admission to the three last-named meetings be by ticket.

Resolved—That invitations be extended to the

Congregational Churches of Brooklyn and vicinity, to be represented by Pastor and Delegate.

Resolved—That the necessary arrangements for the several meetings be made by an Executive Committee, and that J. C. Eldridge, S. B. Halliday, M. S. Beach, Reuben Ropes, and J. B. Murray be such committee.

The Executive Committee then met, J. C. Eldridge in the chair, and elected M. S. Beach permanent chairman.

After discussion of the business before them, and the adoption of sundry resolutions in reference thereto, adjourned until Thursday evening, July 11th, at which time the following announcement and order of exercises was ordered to be printed:

PLYMOUTH CHURCH SILVER WEDDING.

A series of exercises commemorative of the TWENTY-FIFTH ANNIVERSARY of the organization of PLYMOUTH CHURCH and Sunday-school, and of the settlement of REV. HENRY WARD BEECHER as pastor, will be held in the Church and in the lecture-room, Sunday-school room, and social parlors connected therewith, during the second week of October next.

These exercises will consist of—

I.

A morning prayer-meeting, conducted by Rev. H. W. Beecher, for one hour—from eight until nine o'clock—on each of the days appointed for the commemorative exercises.

II.

An afternoon meeting—at three o'clock, on Tuesday, October 8th—of the children of the three Sunday-schools connected with Plymouth Church, numbering about 2,100 members :

PLYMOUTH SUNDAY-SCHOOL, *C. C. Duncan* Superintendent, 800 members ;

THE BETHEL SUNDAY-SCHOOL, *Thomas F. Tilney* Superintendent, 900 members ;

THE NAVY MISSION SUNDAY-SCHOOL, *George A. Bell* Superintendent, 400 members.

This gathering, the object of which is an opportunity for cordial greetings between pastor and scholars, will be directed by George A. Bell, who has been intimately connected with the rise and progress of the several schools ; having been, in succession, the superintendent of each.

III.

A social reunion, on Tuesday evening, October 8th, of every person who is now, or who has ever

been, an officer or teacher in either the Plymouth, the Bethel, or the Navy Mission Sunday-schools ; from the very first organization of either of these schools to the present time.

IV.

A social reunion on Wednesday evening, October 9th, of all persons who are or who have been members of Plymouth Church.

This reunion, which will be under the immediate management of the Plymouth Young People's Association, is expected to commence at four o'clock in the afternoon and extend through the evening, a plain lunch being served as a means of refreshment to those who reside at a distance.

V.

A general and historical meeting on Thursday evening, October 10th, in the course of which addresses may be expected by Rev. H. W. Beecher, Rev. R. S. Storrs, Rev. W. I. Buddington, and other persons who have been prominently connected with the establishment of Congregational churches in Brooklyn and its vicinity.

VI.

A final prayer and conference meeting on Friday evening, October 11th, presided over by Rev. H. W. Beecher, and participated in by many to whose

active exertions the existence and prosperity of Plymouth Church is largely due. At the close of this prayer-meeting the Lord's Supper will be celebrated, and suitable words of parting spoken.

At these several exercises there will be present, it is hoped, every survivor of the twenty-one persons by whom Plymouth Church was first organized. This little band of survivors, and the representations by pastor and one delegate from each of the neighboring Congregational Churches, will be received as specially invited guests.

Suitable provision will be made for ample floral and other decoration of the church and of the several rooms in which these commemorative exercises are to be held, the decoration being under the general direction of Chas. L. Allen.

John Zundel will preside at the great organ in the church, and will endeavor to introduce original and other compositions worthy of the occasion.

The organ in the Sunday-school room will be presided over by H. N. Whitney, an almost life-long member of the school.

Mr. Lasar, the first* organist of Plymouth Church, will preside at the piano. Mrs. Jameson, the first lady vocalist of Plymouth Church, is expected to be present.

The choir will be led by Henry Camp, who will

* Incorrect; he was the second organist.

also arrange and conduct the musical portions of the exercises, as well in the social as in the Sunday-school and general meetings.

Miss Clementina Lasar, *Soprano*; Miss Antoinette Sterling, *Contralto*; Mr. Hill, *Tenor*; Mr. Camp, *Bass*; and other members of the choir will, it is expected, lend their several and valuable aid in the suitable presentation of part singing, so far as that may be appropriately introduced.

The very large membership of Plymouth Church—its registry already numbering above 3,300—utterly precludes the opening of these several meetings to the public, or even, without restriction, to non-member pew occupants, and other regular attendants of the usual services.

The Executive Committee will, therefore, after making the fullest possible arrangements for the prior accommodation of those entitled, who provide themselves with the necessary admission tickets, apportion the limited space which may thereafter remain, among other members of Plymouth Society.

The admission tickets will be provided for each person who is now, or who has ever been, a member of Plymouth Church, or an officer or teacher of either of the Sunday-schools; and for non-

member pew-holders ; but they will not be transferable, and will be given out only to those who, being thus entitled, and intending to be present, may apply for them, personally or by letter, before October 1st.

All tickets which are not applied for before October 1st, will then, at the discretion of the executive committee, be apportioned as above stated.

Application for tickets should be made immediately, and every applicant should, at the same time, state his or her present address (and if wife, her maiden name), and the year of their connection with the church or school.

Tickets will then be forwarded to the address given, during the month of September.

As one means of increasing the general interest to be derived from this occasion, and at the same time of perfecting the church records, any and all information as to the present residence, if living, of any person who is now or who has ever been a member of Plymouth Church, or an officer or teacher in either the Plymouth, the Bethel, or the Navy Mission Sunday-schools, is most earnestly and urgently solicited, from the parties themselves, or from any person to whom the facts are known. Particulars of the death of any such member are also desired.

Written statements of incidents connected with the history of the Church or either of the three Sunday-schools, or of any of its past or present members, which may be deemed of general interest, are also solicited, whether from church members, or from friends to whom the incidents are known.

Address all letters to "PLYMOUTH CHURCH, BROOKLYN, N. Y."

Make personal application to REV. S. B. HALLIDAY, 69 HICKS ST.

Executive Committee. { JOSEPH C. ELDRIDGE,
REUBEN ROPES,
S. B. HALLIDAY,
JACOB B. MURRAY.

M. S. BEACH, Chairman, 96 Columbia Heights.
BROOKLYN, N. Y., July 11th, 1872.

These exercises were necessarily prolonged through five days, to better enable *all* members of the church and Sabbath-schools, and the pew-holders—numbering more than six thousand persons—to take part in the ceremonies.

Monday, October 7th (1872), was the opening day, and on that morning, at eight o'clock, the first of the series of morning prayer-meetings was held in the lecture-room. The pastor conducted the services. No tickets were required to obtain

admission—all were cordially invited to attend. At four o'clock P.M. the members—2,954 in number—of the three Sunday-schools connected with the church;—Plymouth Sunday-school, C. C. Duncan, Superintendent; Bethel Sunday-school, T. J. Tilney, Superintendent; Navy Mission Sunday-school, George A. Bell, Superintendent—assembled in their respective school-rooms in Cranberry street, Hicks street, and Jay street, preparatory to forming in line of procession. At five o'clock they united and, preceded by bands, marched past Mr. Beecher's house on Columbia Heights.

Toward five o'clock Columbia Heights was thronged with an anxious crowd eager to witness the ovation to Mr. Beecher. Nor were they disappointed, for at about five o'clock the roll of the drum and notes of instruments were heard in the distance, and presently the head of the approaching column wheeled into view, the van being led by

THE NAVY MISSION SCHOOL.

Previous to the arrival of the processionists, the steps of Mr. Beecher's house were crowded with people, some friends, some strangers, but all intent upon the one all-important object to swell the multitude by their presence, and assist in magnifying

the ovation to the Plymouth preacher. In the centre of the group, upon the steps, stood the Rev. Henry Ward Beecher, his face

WREATHED WITH SMILES,

and the very personification of heartfelt and exultant delight. There was no mistaking it. Mr. Beecher looked happier than he had ever been known to look before. At least such was the nature of many remarks passed through the curious crowd. A little in the background, sharing the honor of her husband, stood Mrs. Beecher.

There were also there to help on as well as to enjoy the general honors of the occasion, Miss Beecher, Col. Harry Beecher, Dr. and Mrs. Scudder and Miss Scudder, Rev. S. and Mrs. Scovell (Mr. Beecher's daughter) and family, and several other relatives and friends. The bands of music having been stationed in favorable positions, they struck up enlivening strains, and

THE MARCH PAST

the house commenced. First came the Navy School Mission preceded by a very handsome banner. The men and boys took off their hats, and saluted the well-known divine, expressing by the delight depicted upon their faces their happiness at seeing

him and love for him in their hearts. Mr. Beecher bowed and smiled, and smiled and bowed ; he acknowledged his gratitude in every possible manner. Presently

THE BETHEL MISSION

came in view, and proudly marched past the home of their beloved pastor, rending the air with cheers and shouts in the exuberance of their glee. The Married Men's and Women's Class were also there ; of these there could not have been less than 250 or 300, and all saluted Mr. Beecher. But when

HIS OWN PLYMOUTH SCHOOL

appeared, the enthusiasm was literally unbounded. It was immense ; handkerchiefs were waved, banners held aloft, smiles everywhere, cheers triumphant rent the air, and to complete one of the most joyous demonstrations that any one clergyman was ever made the recipient of, a perfect shower of the choicest bouquets were cast at Mr. Beecher's feet. So great was the delight of the little girls, that, not satisfied with casting

THE FLORAL TRIBUTES

at his feet, they aimed at his head and body, one of the urchins succeeding with admirable precision in planting a rosebud on Mr. Beecher's eye. In

scarce three minutes the stoop was made a glorious parterre of choicest flowers. When all had passed by, a glance at Mr. Beecher's face showed that he was

VISIBLY AFFECTED.

The wedding procession passed by, and then they were escorted by their respective Superintendents, Mr. Bell, Mr. Tilney, and Captain Duncan, to the Plymouth Church, which was filled in about twenty minutes. The appearance of the galleries was very brilliant, what with the variety of bright colors, the array of beautiful banners, and the sea of smiling, happy faces. The bands, now concentrated into one, were in the upper gallery, and played some delightful music, until the arrival of the pastor, Mr. Beecher. Then, indeed, it would have needed half a dozen bands to have drowned

THE ECHOING CHEERS

from 3,000 throats. The platform was occupied by Messrs. Bell, Tilney, Duncan, Scovel, and Bird, with the Rev. Henry Ward Beecher and Dr. Scudder.

Mr. Bird came forward when the excitement had subsided, and in a few brief words called upon the entire assemblage to sing "Sing unto the Lord a

New Song," which was rendered with excellent effect by all present.

Mr. Bird then introduced Dr. Scudder, saying that he did not think any one could possibly address a pleasanter-looking audience, but it was rather a difficult one to speak to.

Dr. Scudder on coming forward said that he would speak a little to the children and a little to the teachers, but that, as in every house the baby was the king, he would address the children first. Dr. Scudder here told a fable of an eagle and a wren, in which the eagle claimed the ability to fly higher than any bird, but when it had soared up to its utmost limit, the wren, which had nestled in its back, rose higher still. So, he said, the little ones are above us, no matter how high we are. Dr. Scudder told some amusing anecdotes, and delighted the children to their hearts' content.

When Mr. Beecher came to the front of the platform he was received with cheers. He said that it ought to be no difficult matter for him to address those present, having had great experience in public speaking, but of all the large audiences he ever addressed, however important the subject, he never felt it more difficult to speak than on the present occasion. He expressed his heartfelt thanks to all present, and hoped that as years

rolled on, so would those schools increase in numbers and prosperity. It had been said that Plymouth Church was only intended for adults, but he would defy any other church to produce so many Sunday-school children, and who were better cared for. Plymouth Church itself was but barely large enough for their reception alone, and therefore it was impossible for them to join with the congregation. He then referred to the formation of the different schools, the first the Plymouth, numbering originally but 48; the Bethel, and the youngest, the Navy Mission; and a more comely and happy band, collectively, could not be found.

Mr. Beecher closed by expressing the hope that they would all be gathered into that garden where their Father would receive them. The proceedings closed by singing a hymn.

The children then adjourned to their several school-rooms, where they expected to be regaled on ice-cream and cake, but owing to the neglect or incompetency of a member of the Refreshment Committee, the ice-cream was not forthcoming and the children were greatly disappointed.*

After being allowed a brief period for social entertainment, they were dismissed, and thus ended

* The scholars of the Navy Mission, at the school's own expense, received their ice-cream on an evening of the following week.

the first day and night of the great Silver Wedding of Plymouth Church.

The second day's ceremonies (Tuesday, October 8) were commenced by the eight o'clock A.M. prayer-meeting in the lecture-room.

In the evening there was a reunion in the Sunday-school room of all the officers and teachers of the three Sunday-schools. Upwards of a thousand tickets were issued, and the rooms were crowded with ladies and gentlemen. Badges of red, white, and blue ribbons were distributed to the officers of the different schools—white to those of Plymouth; and a different color to each of the others. Mr. Beecher wore all three badges. He looked well, and was, as usual, genial and kind to all. Excellent music was furnished by Bernstein's band. Refreshments were plentifully supplied, and the reunion was of a very pleasing, social character.

At about eight o'clock the visitors descended to the lecture-room, which was handsomely decorated for the occasion. Across the ceiling was stretched an immense white flag, upon which was described a huge circle in crimson, with "1847—1872," embroidered in red, white, and blue. Below the cornices were rows of little silk flags in groups of threes; and above them were festoons of red and

blue bunting. Over the platform, on the wall, was inscribed :

One family in Heaven and earth.

“One is your master, even Christ, and all
ye are brethren.”

Around the walls were fixed the gayly colored banners of the Sunday-school, bearing various mottoes and texts of Scripture.

The Rev. Henry Ward Beecher presided, supported by Messrs. Henry C. Bowen, George A. Bell, Thomas J. Tilney, and R. Raymond and Andrew A. Smith. The services were principally conducted by Brother Bell. Mr. Lasar presided at the piano.

The proceedings began with the singing of a hymn and the reading of a portion of the 21st chapter of John's Gospel.

Brother Andrew A. Smith led in prayer. He said they lifted up their hearts to the great Master of assemblies, who had promised that where two or three were gathered together there would He be in the midst of them. Oh, that God would come and fill all their souls with grace divine. He thanked God for having brought so many of the officers and teachers of the schools together. He thanked God that He had been with them in the past, and prayed Him to be with them in the fut-

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ure. He prayed God to bless their pastor, and all the officers, teachers, and scholars of the Sunday-school: and may the blessings that were past be only the beginning of blessings yet to come.

The beautiful hymn, "Safe within the Vail," was then sung:

"'Land ahead!' its fruits are waving
O'er the hills of fadeless green,
And the living waters laving
Shores where heavenly forms are seen;
Rocks and storms I'll fear no more,
When on that eternal shore;
Drop the anchor, furl the sail,
I am safe within the vail."

Brother Bell then addressed the meeting, and related some interesting points of his experience in connection with the schools. Twenty-five years ago he became a teacher in Plymouth Sunday-school, and took a class under Mr. Bowen. His principal duty for some time consisted in lifting one little rascal up who would persist in getting off his seat on to the floor. [Laughter.] There were no infant classes in the schools at that time. That little rascal was here to-night a good, Christian young man. He had asked him how old he was: "Oh, about thirty." So he was just five years old when he first joined the Sunday-school. He was a teacher in the Bible-class in 1854. Well did he

remember the old school with round benches in Cranberry street. Do you remember that, Mr. Bowen? said he. Oh that was a blessed room. And when we had to move from that to the Tabernacle, what an awful place it seemed to hold a meeting in. Looking back for twenty-five years, I can recollect of friendships all through life. How the young men used to work in the Sunday-schools, and in the young men's prayer-meeting. How we used to go into the little study and hold our prayer-meetings of a Saturday night. Thoughts of our young men and of our young women teachers all come back to me. A great many of them are passed away; some are working in other fields. Then after a few years I was chosen superintendent of the Sunday-school. It was the best thing that ever happened to me. Oh, what pleasure, joy, and comfort I have derived from those years of work; what love I have gained from the children! Many of them are now teachers. Some of them have not yet given their hearts to God, but I believe they will do so. I dare not go down to that Bethel School, I feel so strongly about it. Oh, isn't the Sunday-school pleasant work? Is there anything in all your life so happy? You all look so happy and cheerful that I am sure you find it so.

After the singing of a hymn, Mr. Bell called on Brother Lowell, "who was superintendent of Bethel twenty or thirty or forty years ago." (Great laughter and applause.)

Brother Lowell said he was a teacher in the First Street Church. The Sunday-schools were very different from what Sunday-schools are now. It was a whitewashed stable, and the boys used to come and throw mud and stones in at the door. They had but a very indifferent library; a few books which the teachers themselves contributed. The teachers also defrayed the expenses of the school. In fact, it was a kind of domestic concern. The school was started under very difficult circumstances; but a great deal of good was done in that neighborhood, which was a very poor one. They had to go into cellars and garrets to get children. And so the work was carried on, and God blessed it. He congratulated Mr. Beecher on the success of his work, and on the good he had done, and hoped he would be long spared to continue the work in their midst.

After the singing of another hymn, Mr. Bell said: Now I think we ought to hear from the first Superintendent of Plymouth Sunday-school.

Brother Bowen, after a few preliminary remarks, said: I am happy to be here, fellow-teachers and

fellow-workers and fellow-Christians. I am happy to be here to mingle my thanksgiving to God for His goodness to me, and to us as a church, and to Brooklyn. I thank God for His goodness to us as individuals and to the church and to our city, so richly blessed with Christian privileges, with such faithful Christian ministers, with so many Christian influences, with so much of everything to make us happy—as happy as we can expect to be in this career on earth. But our object is principally to speak of the Sunday-schools connected with this church : and as the Bethel has been referred to, I may say that if ever I had any fitness to be a teacher (and I never professed to have much) I learned it in Main street. A very good lady, now in heaven, a member of the Old Presbyterian church, said to me : “ I want you to go down into Main street, and help me at some evening meetings.” I said : “ What do you want of me there ? ” She replied : “ Well, I have opened a room, and have invited people to come in there during the afternoon and evening : and in a week we were crowded, and I want you to come and help.” I said, “ I have had no experience, and I doubt my capacity to fill such a place. You had better go to the elders, and ask them to designate some proper person.” However, I went ; and in a short time

after, Elder Holbrooke (a very Godly man—now living, I am happy to say) was sent down to see if that young man and that lady were safe—fit to teach. He reported that they were doing some good—perhaps no harm—and perhaps they had better be encouraged. (Laughter and applause.) Well, we went on, and that meeting grew, and I became much interested in the work. My feelings on behalf of those in our city who did not enjoy the privileges that we enjoyed were first kindled. I found there were people who needed the Gospel, beside those in the churches, and I began my labors in the field; and it was blessed; and a large number connected themselves with the church as the fruit of that mission effort. When this church was organized, one of the first requests of our beloved pastor was that we should have a Sabbath-school. We had scarcely got together as a congregation; we did not know each other. His first request when he came here to survey the field was that we should have a Sunday-school. He had not settled whether he would come here or not. But he said, "Even if I don't come, have a Sunday-school. Begin on a pattern that shall mean the best interest of the entire community, for my heart is with you." Well, we followed his advice. We gave notice on the first Sabbath that

there was to be a special organization in the Sabbath-school building. We were surprised when we got there. We found about fifty promising young persons present, and without any management as to who should be superintendent. I was elected, or appointed, or took the position, I don't recollect how it was. We didn't come together in any way to show any authority or any such thing, but we came together to do good ; and it happened, as I said, that I occupied the position of superintendent for a short time, until they elected a better man ; and they have had better men ever since. At that meeting there was a very good spirit shown, and I felt I had a heavy duty upon my hands. Children were constantly coming in, and we were anxious to have the house full on Sundays, and to have the Sabbath-school full. I was more anxious about the Sabbath-school ; for the public was with us, and we had many special demonstrations about the Sabbath-school. God blessed us with surprising increase ; and we were all glad and happy. I have served this church—as many officers in the army are glad to say—from the ranks upward as far as trusteeship and as being a deacon. I feel proud and happy to say I have labored in three positions with a sole desire to promote the general good and prosperity of this

church; and I count it a matter of great satisfaction that I began in the Sabbath-school in this church. It gave me an insight into my own needs, my own wants, such as I never had before. I believe it did me more good than anything I ever attempted to do. When I gave up the position of superintendent, and a better man was appointed in my place, I didn't lose my interest in the work. I believed I was fitted to look after other matters. I was appointed door-keeper; I was occupied in bringing people into the church, and bringing in boys; and then I looked after the music; for sometimes we had one singer, and sometimes six: and I had to scour the neighborhood for singers. For we had no congregation, and we didn't even know that any of us would unite in forming a church, until that man (Mr. Beecher) came, and then we all came. We didn't know that we should unite in forming a church, for some of us belonged to other churches. But when he came we were all determined to unite with him. My dear friends I am happy to meet you and to say, "God bless you" wherever you are, whether in St. Louis or San Francisco, we come here to recognize no other; and whatever positions we may fill now, and however we may be separated, I trust we shall all meet again hereafter; and there see the crowd of children who have been

converted by these means; I hope we shall all meet them on that shore where we shall all be happy forever and ever.

The hymn "Crown Him Lord of All," was then sung.

Brother Holt said: We are all met together to give a reason for the hope that is in us. I have been very happy to meet you here. I have stolen considerable gospel from Mr. Beecher, and though some have said he is not orthodox, I have always defended him. I always said I believed he was sound. He has stirred up a good deal of interest, as is evident here to-night; but then you know he has a *Bell* which always rings.

Brother Bell—Yes, time is passing; let us have your remarks—not any *Bells*. [Laughter.]

A member—No, bells are only sounding brass. [Renewed laughter.]

Brother Holt—I hope you will allow me to congratulate myself as belonging to one of your schools. I went down to the Navy Mission in 1859, and, after performing the duties of teacher, they, in January, 1866, very unwisely appointed me superintendent. During that year a very important revival took place. Forty or fifty persons were converted. I stayed there till 1869, and the school increased and grew, especially after I left.

I always have endeavored to remember all the scholars, and it gives me great pleasure to meet them and talk to them. I have now a clan of little children, little girls—blessed youth—they are a great blessing to me. It is no irksome task to me to teach them. I am getting along to that time of life when the affections of a father begin to blossom, and I like to instruct them; I like to talk to them; I like to think of them.

The meeting sang the hymn :

“Oh, that with yonder sacred throng.”

Brother A. A. Smith : I went down to the Bethel and took charge of it in 1848, and graduated in 1862. They asked me to go down for one single day. It was a Mission School, a new thing then, a matter quite outside of the church. I said, “I don’t know much about the work. My heart goes out to it.” In the meantime I went to a teachers’ social meeting on Fulton avenue, and I liked them, and was interested in them. So I went down the next Sabbath, and there seemed to be indications on the part of the teachers that I was to be superintendent. But the Lord spoke to me, and enabled me to see what I didn’t see before; and it seemed to me as if He said, “Stay here, and go to work;” and I said, “Lord, what qualifications

have I?" and He said, "I will give you all you need." I looked to Him and trusted to Him. I felt there was a great work to do in this triangle bounded by Fulton street, and the river, and Main street. Right opposite to us was the old stable and a house, wherein there were sixty families. But I felt that with the help of the Lord we could do everything. So I said, "Let us have a week of prayer." After that, when I went down, I felt there was an atmosphere in the school that I had never perceived before. We had a prayer-meeting in a house near there, and by and by it increased so much that we had to go to a larger place. There never was a year but God came and gave us souls for our hire. I think, without exception, there were as noble workers, as sincere Christians, in that school as I ever met with; and during all those fifteen years I never once had an unkind word with teachers or officers. The parents of the children, too, take so much interest in the work. There you will see the love of scholars for their school, and the love of parents for the institution also.

Brothers McKay and Ferris made a few remarks in reference to their connection with the school.

Brother Henry Whitney said Mr. Bell came to him, and asked him to come down and play the

organ. He replied he could not play, but he would come and try. So he went down ; and he could never say that he regretted it. It had been a great blessing to his own life.

Rev. H. W. Beecher—I would like to have a little light about this. Here is one brother who says he could never sing until he went to Sunday-school, and then he could sing well enough ; and another went and he played the organ although he knew nothing about it before. Why, we ought to have a little light about this. [Laughter.]

Brother Bell—I think we should like to hear Mr. Beecher's views on the general subject.

Rev. Mr. Beecher—I am warned by the superintendent that you are only to have short speeches. But I am satisfied that you can't get up in such a meeting as this and get at the pith of the subject in short speeches. You have to go round it, and describe, and describe, and describe it. Well, I think ministers are likely to be worse than any of them. I can only say I have had a very happy evening ; and now I will set you an example of being short.

Brother Morrill, being called upon by one of the members, gave his experiences in connection with the school ; of the handful who were connected with it when it was organized, but few re-

mained. He was appointed a temporary teacher. Then he took a Bible-class, Brother Corning having vacated the position of superintendent; and so the school was left upon the speaker's hands. So in January, 1851, he was elected superintendent, and for ten consecutive years had the blessed privilege of being superintendent of this school. Sabbath-schools are far different things now to what they were in those days. Formerly they were a mere appendage to the church; now they are a power in themselves.

Brother Bell intimated that it was time for the meeting to close, but several persons seemed inclined to speak, when Rev. Mr. Beecher said when forty or fifty people got together and attempted to give their experience, we do not get the best part of it. There wasn't a man who had spoken there who, when he sat down, did not feel, "I haven't said the thing I wanted to say." The thing that is unsaid, is more than the thing that is said—the things that lie back in the heart. God knows them, the angels know them. "The kingdom of God is within you;" and these mysteries of experience can never be communicated; and in regard to the work of these schools and the life of this church, it had not been in mere externals; and people did not know the hundredth part of what

had been accomplished. The best history of this church is not that which is written, but that which will lie secret till the last day.

After singing a few more verses, the pastor gave the benediction, and the company adjourned to the upper room, when refreshments were served, and the remainder of the evening spent in social conversation, interspersed with music.

Wednesday morning, at eight o'clock, the usual prayer-meeting was held for one hour, conducted by Mr. Beecher.

At four o'clock P.M., the Sunday-school rooms were opened preparatory for the general reunion during the evening, and at five o'clock the lecture-room and social parlors were also thrown open, and a plain lunch of tea, coffee, and sandwiches served to those whose homes were distant.

Until eight o'clock the company remained around these rooms, but at that hour the doors of the church were thrown open, and thither, in the words of the programme, they repaired, to indulge

“IN MIXED INTELLECTUAL AND MUSICAL EXERCISES.”

In a few minutes after the doors had been thrown open, not a seat was to be had in the house. It was filled all round, up and down. The scene

was decidedly impressive. There in the pews sat little short of three thousand men and women, cultured and refined in every faculty, all delighting in their connection with Plymouth Church, and proud to think that at one time or another they had been among the congregation superintended by Mr. Beecher. The building was splendidly decorated for the occasion. The pulpit was almost a solid bank of flowers, woven into all manner of curious and fitting emblems. The galleries were completely circled with rare and delicate plants, and the usually bare white walls were, by deft workmanship, made to blossom like the rose. The organ, even, itself an ornament, was subject to still further adornment, and poured out its music through perfumed wreaths, crosses, harps, and horns.

THE ENTERTAINMENT

was opened by a fine voluntary on the organ, by Mr. Zundel, followed by the quartette rendering of "Home," by Miss Lasar, Miss Sterling, Mr. Hill, and Mr. Camp.

Dr. Edward Beecher then offered a short prayer, after which the

REV. HENRY WARD BEECHER SAID :

"It will be twenty-five years to-morrow since

my personal connection with this church began. During that twenty-five years the church has been related to the work of the age in more important respects than is generally understood or remembered. It has always been a matter of faith with me that the great object contemplated by the gospel of Christ would fail of accomplishment, if left chiefly to the hands of the professional clergy, and that there never would be the work done that was necessary until the whole body of Christians became, as it were, ministers of Christ. Among the earliest things that I had in my mind when I came here at first, was, if God pleased to gather together a body of Christian men and women who would influence religiously every place, not merely to be witnesses of Christ, but to work together with me under the gospel. This desire has been answered. There has been for the last twenty-five years, in connection with Plymouth Church, a largely increasing

DEVOTED BAND OF MEN AND WOMEN,

pledged to the carrying forward of all humane objects; a more active, more zealous company I have never known. Now in this anniversary week it seemed to me that if we gave Monday to the children (and a beautiful day it was, and a sight

finer than which I never expect to see until we meet in the New Jerusalem), if we gave Tuesday to the reunion and congratulation of teachers and officers of the various schools, then Wednesday, which is a church day, might be set apart as a day on which to speak of the church history, as something apart from the history of the pastor. And to-night, although much provision has been made for music, which you will all of you wait upon with pleasure (for you will have to wait until you get it), it has seemed proper to interject such reminiscences and accounts of the early history of the church, as would put in possession of those who joined later some of those

FACTS WHICH ARE IN DANGER OF BEING FORGOTTEN.

“This evening will therefore be occupied chiefly with statements that turn largely upon the early history of the church. Here, however, let me say, that in 1846, while I was living in Indiana, an innocent-looking gentleman, then to me unknown, presented himself to me, and introduced himself as from Brooklyn ; but you must know who this man is, as he afterward played an important part in the affairs of this Church—he proved to be a conspirer against my person ; he was nothing less

than a spy—that person was Mr. W. T. Cutter. He induced me to go with him on fishing excursions, for drives and other amusements, and when he had got out of me what he wanted, he told of his deep-laid scheme of getting me away from the land of the West. He will give you an account of the nefarious steps which he took to secure my person in the shape of a pastor. He is here, and I now call upon him to tell his' own story." [Applause.]

MR. CUTTER,

a gentleman about sixty years of age, then got on the platform, and proceeded to state how he carried on his negotiations with young Beecher, touching the transfer of his person to Brooklyn. He (Cutter) had heard of Beecher while travelling in the West, and when Plymouth Church was established, it occurred to him that Beecher was the man to fill the pulpit. With this object he went to Indiana, heard the young man, and was more than satisfied. He then fixed matters with the New York Missionary Society, so that they brought him in here to preach their anniversary sermon, and thereby gave the Plymouthites a chance to satisfy themselves concerning his qualifications. They were satisfied, determined to call him; did

call him, and he, Cutter, hung around Indiana, using all the influence he could command until Beecher determined to accept the call. Mrs. Beecher was then in ill-health, and had been told that eastern air was necessary for her restoration, and this, among other things, was one of Mr. Beecher's strongest reasons for coming to Brooklyn.

At the conclusion of Mr. Cutter's remarks

MR. HENRY C. BOWEN

was introduced, and read a lengthy paper on the history of the church.

At the conclusion of Mr. Bowen's recital, an interesting letter from Mr. John T. Howard, dated at Chicago, was read. Mr. Howard was among the founders of the church, and his letter in a general, but very pleasant way, dealt with his recollections of the early days of the movement. *

A letter signed "An Old Member of the Church," and another signed "One of the Young

* A letter from Mr. Sherman Day—once a prominent member of the Society but now a resident of Bacon's Island, San Joaquin River, California—was also read. Several letters written by Mr. Beecher to Mr. Henry C. Bowen, relative to his acceptance of the pastorate of the church in 1847, were obliged to be omitted owing to want of time, but were published in the Brooklyn *Union* of October 11th (1872).

Members," were also read. These eulogized the preaching of Mr. Beecher, and thanked Heaven that they had been brought under his benign influence. After they had been disposed of, the following

MUSICAL PROGRAMME

was rendered effectively :

Song—"My Queen"—Mr. Baird Blumenthal.

Duet—"The Swallows"—Miss Lasar and Miss

Finch Kucken.

Glee—"King Wittlaff's drinking horn"—..... Hatton.

Messrs. Bush, Rockwood, Baird, and
Camp.

Song—"The Message"—Miss Lasar Blumenthal.

Song—"Brightest Eyes"—Mr. Hill Stogelli.

Quartette—"You stole my love" G. McFarren.

Miss Lasar, Miss Finch, Mr. Bush, and Mr.
Baird.

Solo—"Prayer from La Vestale"—Mrs. F.

Jackson Mercadante.

Quartette—"Red, Red Rose" Patton.

Miss Sterling and Messrs. Bush, Rockwood,
and Camp.

Song—"The Yeoman's Wedding"—Mr. Baird, Poniatowskie.

Song and Chorus—"Auld Lang Syne"—Miss

Sterling Scotch.

During the evening, Mr. S. Lasar, the second organist of Plymouth Church, presided at the piano in the church, and Mr. H. N. Whitney at the organ in the Sunday-school room.

Thursday, the fourth day of the festival, was

commenced with the usual morning prayer-meeting at eight o'clock, open to all.

The following pictures had been kindly loaned to the Society for exhibition in the evening :

Nos.	Subject.	Artist.
1.	The Desire of all Nations.....	J. A. Oertel.
2.	The Haymaker's Ford.....	A. F. Fellows.
3.	The Grindstone.....	J. C. Thom.
4.	Morning in Belgium.....	Van Luppen of Antwerp.
5.	Donkey's Breakfast.....	Lafant de Metz.
6.	At the Well.....	W. Amberg.
7.	Ideal Head.....	Geo. A. Baker.
8.	Coming Storms.....	Geo. Inness.
9.	Marriage of St. Catherine.....	After Correggio.
10.	The Bath.....	Paul Soyer.
11.	Morning Devotion.....	Paul Soyer.
12.	Forest in Westphalia.....	A. Arnz.
13.	"Under His own Vine".....	J. Oertel.
14.	The Love Letter.....	W. Amberg.
15.	At the Fountain.....	C. Brun.
16.	My Old Mammy.....	T. W. Wood.
17.	The Launch.....	J. C. Thorn.
18.	An Old Friend.....	Rockwood.
19.	Sweet Violets.....	J. Patrois.
20.	Fisherman's Daughter.....	Geo. A. Baker.
21.	A Catskill Stream.....	A. B. Durand.
22.	The Little Knitter.....	G. C. Lambdin.
23.	Blowing Bubbles.....	G. C. Lambdin.
24.	Lake George.....	J. F. Kensett.
25.	The Favorite Plant.....	Gamba.
26.	Prayer by Moonlight.....	Lecomte de Nouy.
27.	Our Pet.....	G. A. Baker.
28.	Heads of Children.....	G. A. Baker.

The church doors were opened in the evening promptly at six o'clock, and the auditorium was

soon crowded. This was the Historic Meeting Night. Rev. Drs. Edward Beecher, Theodore L. Cuyler, and W. I. Buddington occupied the pulpit with Mr. Beecher, and Rev. Dr. R. S. Storrs subsequently joined them.

The services began with a voluntary on the organ by Mr. Zundel, which was followed by an Anthem, Quartette and Chorus from the Oratorio of Elijah—"Holy, Holy, Holy is God the Lord,"—by Misses Lasar, Finch, Toedt, and Sterling, and chorus by the choir.

The Thirteenth Chapter of First Corinthians was then read, and prayer offered by Dr. Cuyler. After the audience had sung the 199th hymn (Plymouth Collection), Mr. Beecher arose and said :

"This is the last day, in one respect, of the days set apart for the commemoration of the founding of this church, and its quarter of a century of history. To-morrow night we resume the accustomed meetings, so that we close with the Friday-night prayer-meeting, after which the Lord's Supper will be administered. To-night we are assembled to listen to some few statements regarding the history of this church. So far as I am concerned, I propose to look at it from my own standpoint. I find myself met at the beginning of my work this

evening with some embarrassments. Among the swarm of memories that arise in these years of active labor, almost unbroken by sickness, and running through such a period of time as the last twenty-five years have been, both in the world and in our own country—such an abundance of material is laid up that it would be impossible to bring them all within the compass of a reasonable time. And yet, to speak of anything less than that which I have been in sympathy with—the inward living life of the Church, seems almost a mockery. There is also another element of embarrassment—I cannot speak of the progress of this church without referring more or less to myself. If I succeed in doing so without offensive egotism, I shall satisfy my own judgment. I believe men have sacrificed a great deal too much to this dread of speaking about themselves, and if the work of the Gospel in men's hearts were more often spoken of the Gospel would get back again that living power which it had when it was first preached. St. Paul had none of this kind of dread. He was constantly speaking of I, and I, and I—making religion a personal experience, and not dry didacticism or formal statement. I came to this city without anticipating any future here. It had pleased God, during the ten years that I labored in the West, to fill the church

with His Spirit ; and great and continuous revivals had prevailed all through that region. I had labored with all my heart and with all my soul ; and when from reasons that I need not detail, I was brought to this new field, I came with all the inspiration and ardor which had been gathered by my ministry in this work of saving souls. At my first coming I had no plans. I had marked out no future. I had no theories to establish ; no systems to found ; no theories to demolish ; no oppugnation of any kind. I remember distinctly that I held account with myself, and that I came into this field simply and only to work for the awakening of men, for their conversion to Christ, and for their establishment in a Christian life. I thought of but one thing—the love of Christ to man. I believed that to be the greatest influence in this world ; that it raised man to the highest manhood, and prepared him for translation into a higher and better sphere. My purpose was to preach Christ ; and, though I preferred the polity and economy of the Congregational Church, yet I felt that God was in all other churches, and it was no part of my ministry to fire off sectarian bombs, but to find my way to the hearts of men. I said that I had no theory ; but I had a very strong impression that the first five years in the life of a church would

determine the history of that church for many years after. If the early years were controversial or barren, it would take scores of years to rid it of that malign influence; that if it were consecrated, active, energetic during those first five years, it would go on in their genius, developing the same graces in subsequent years; and my supreme anxiety in gathering a church was to keep them united in a loving temper. I longed to see developed amongst us that social and contagious part of religion which we call a revival. In the course of the first year it pleased God to give us a revival. Many of those who have been most earnest members were gathered in at that first revival. From year to year these have occurred, and the history of this church has been filled with great and glorious revivals of religion. But there is even a higher type of religion than in the revival; the spirit of the church may become so rife that religion may be a part of their ordinary conversation and daily labor; and so, in this long summer, everything will be mellowed. This is still better than a fugacious revival of religion. Nevertheless, a church must go through a long training of religion before it can reach this point. And in the early history of a church great things are to be prayed for, that they may be visited with revivals, and

that at last they may come so frequently as to form a perpetual summer. Well, it may be said of you that if we divide the life of this church in periods of five years, the last five years has been one of greater in-gathering than any other period—even those of '48 and '49, or '58 and '59, which were marked with such magnificent and extraordinary works of grace. There has been a steady rise, intermitted by national excitements; but, on the whole, there has been a steady increase in the ratios of the last twenty years; and the last period of five years was the most fruitful. I may speak of the life of this church in reference to what may be considered its fundamental inspiration. I should not be just to the truth, I should not be just to the Divine Witness, if I did not affirm my earnest conviction that the power which has been displayed has not resided in those things that were most talked about and attracted attention the most. That part of our church life which is most conspicuous, and has been inspected, has been the effect and not the cause. My opinion is that the abiding influence has been faith and love in the Lord Jesus Christ. This has been the living root, and every branch that has borne fruit has been in vital connection with this root. In regard to my own ministry, my judgment of the efficiency of

it is, that it was due simply and mainly to my deep and ardent faith in the Lord Jesus Christ, who to me fills the whole sphere of affection, and of whom I can say, 'Whom have I in Heaven but Thee.' At certain times I have felt almost as the Apostles did, who had seen Him and walked with Him ; and during all my ministry, my own personal support and the secret of the vital piety of this church has been faith in the Lord Jesus Christ. It has been an earnest, living church. It has been a power in this community. In my preaching, a change of emphasis has been made, as compared with the emphasis aforesaid given in New England theology. That theology had put the emphasis on conscience and that which represents law. It has presented the conscience in intimate connection with fear, and conscience and fear have been largely developed as the prime constituents of religion. But, partly from my own personal experience, a change of emphasis has been made in my preaching, and I have put the emphasis on Divine Love, and have made conscience and fear secondary. I have never sought to rid preaching of the sense of responsibility, nor of a wholesome fear. But love is the true representation of the Lord Jesus Christ, and I have endeavored always to express this in my preaching, and from the

fruits that have followed the course is justified. I have preached that love out of which was born the whole world; love that fills the spheres; love that fills the infinite heart, and one of whose manifestations was the earthly life of the Son of God, Jesus, our Master. One of the fruits of this emphasis has been seen in the development of this great church, of which there have been more than three thousand members. There has been exhibited a spirit of fellowship, of concord, of co-operative zeal and harmony in it that I think has scarcely had a parallel in the history of the Christian Church. Considering that our life has been cast in stormy times, and that we have had here men representing every shade of opinion, specimens of almost every recognized sect in Christendom; and during the discussion of many social questions, and taking part in all the reforms, and speaking of them in open meeting, when every man had the utmost liberty, we may well rejoice that there has been an unbroken unity in this church—not a seam, not a crack, not a flaw. There never has been a time when the officers have had to take counsel how to keep the church together, or how to destroy a clique or a party. We have been without them. I attribute this to Divine Love, which has entered into the hearts of this people,

and which they have emphasized more than any other Christian experience. There is another element: the life of this church has been developed along the currents of music. We have been a singing people. The reading of hymns cannot be without profit; but no man knows anything of hymnology who does not sing. From the very beginning of this church it was given to it to develop the element of sacred song. We all sing—the young and the aged—in all the meetings of our churches; in our prayer-meetings, in our houses, from first to last the spirit of sacred song has been warm, strong, impetuous. I believe that has largely influenced the under-current of the life of this church. A thousand sermons can't put down heresy so fast as a hundred hymns. Hymns have elevated the hearts of men, time and time again; yes, and have borne their souls to the very threshold of the heavenly land. We think of those who have gone, we think of heaven, and it is made a cause of song. We here and they there sing together. Well, then, this church, having this sympathy with men and with God, has been zealous in all the great social reforms of the times—anti-slavery, temperance, and so on. Mistake me not. If this church had been founded on an anti-slavery or temperance basis alone, I should

consider it unworthy of the notice it has had. But the spirit which prompts to these reforms has been developed in us. It has been developed as a philosophical necessity. It has been impossible to live up to the character of the Son of God ; to take to heart the command, 'Thou shalt love thy neighbor as thyself ;' it has been impossible to disclose what God has done for man, and at the same time leave man indifferent as to what concerns the race. This is the spring of the labors of this people in the cause of temperance. And though in the main it has not transgressed the great principle of individual liberty, and it is not a condition of church membership that a person abstain entirely, yet it is a subject of inquiry and consideration. Temperance is the product of religion, not its substitute. I suppose that in many parts of the land Plymouth Church is synonymous with anti-slavery, with abolition ; and people have supposed that it was the main business of the church to preach against slavery. Yet, up to the time of the war, slavery was not made the subject of discussion here more than once or twice a year. Yet, when the testimony of this church was given, it was given with no uncertain sound. The church, in its united influence, has been a church that stood up for human freedom. In my first sermon I an-

nounced that those who came to hear the gospel preached here would hear it applied faithfully to questions of peace and war, to questions of temperance and anti-slavery. And just previous to the annual renting and sale of pews, I always came out and showed my hand, in order that no man might be deceived. What the power of Plymouth Church has been in this question, I know not. It has certainly been great, but it is not for us to exaggerate it. It is to me a matter of profound satisfaction that for twenty-five years Plymouth Church stood up in stormy times a faithful witness to the great principle of human right and human liberty. When the war broke out this church did not flinch. She gave her sons and her daughters; she sent them to the field and to the hospitals; and during all the war she never uttered an uncertain sound; and when the war ended, I think there never has been a moment when we harbored a thought of revenge; or when we had any other feelings towards our opponents than those which might be entertained by citizens, friends, and Christian men. Plymouth Church has always been a patriotic church. We have loved our country, not as representing corn and wine, goods and merchandise; we have loved our country as representing Men, and we have exhibited our patriot-

ism by doing our best to surround them with educational and beneficial institutions ; we have lived a patriotic life during the last twenty-five years ; we have worked for our whole country, and we have been proud of it in the proper sense of the word ; and the nerves of religion have been quickened by it. The church has had sympathy with the whole nation and with the world. In regard to its laborers, a large proportion of its members being prosperous and the church having much wealth, it is a matter of peculiar satisfaction that the church has devoted so much of its wealth to the development and elevation of religious institutions. It has been said that there was no place in Plymouth Church for the poor man. But this church has done more for the poor man than any other. When the services of this church have closed, there has been a distribution of men and women in every direction to carry the spirit and institutions of Christianity to those who were deficient ; and so there has grown up a series of Mission Schools in connection with this church. They were founded as Mission Schools, and it was decided that they should remain schools, in order that laymen might labor directly with the people for their education and moral improvement. In doing this the brethren felt it was not enough to run up a building

that would keep out the elements—‘plain and substantial,’ as the saying is. The feeling was that when we gave a gift to the poor, it should not be a gift according to their experience, but that we were to take the best things that Christianity, and civilization, and wealth had to offer, and give thereof to them. This is what we have done—not alone in this city: we have given them more beauty and elegance than we have in our own house. The Bethel and Navy Mission are better equipped than Plymouth Church. We give, not what we can spare, but give the very best we have. We have not stopped in giving money, we have given our sons and our daughters. We have sent them everywhere to work; and I bear witness that our young people have performed a labor as great as that which is sustained by ordinary pastors in an ordinary country church. They have gone through a vast amount of labor—greater than ever appeared; and it is not their desire that there should be any praising of it; they wait for the approbation of their Heavenly Lord. My opinion is that the steady growth of the church is more owing to such works as these than to any ministration in the pulpit. This church has had its power, not in the pulpit, but in its whole loving membership! They have not done what

has been done because they had genius better than other men, but because they were simple-minded, devoted, willing to work together; and so the fruit has been abundant. I need not go into the details of what has been done. It has given its money for the missionary societies, for the education of young men in the ministry; it has aided in the distribution of religious literature, it has had a vital interest in colleges; and some of the best gifts that have been made for these educational purposes have proceeded from this church. Many of our members living in other parts of the country, are building school-houses in their native villages, being themselves both patrons and architects. In every direction I hear of these influences and these good works. It would not be right that I should fail to mention the very great prudence and wisdom with which affairs have been conducted by the trustees. From the foundation of the church we have had a body of men, who have been eminent for fidelity, integrity, and administrative wisdom. We have also been served from year to year by Boards of Deacons, and within the last few years by Deaconesses with great fidelity, and a vast deal of labor has been performed by them. Let me also refer to the success of the men who have taken upon themselves a most disagreeable task

from year to year—I mean those who have performed the duties of ushers. They have served in this humble capacity, doing great service indirectly to the cause of religion. Christian friends, the best part of this week of reminiscences and reunion has been that which will bear no apparent fruit to the world. We have gathered together in our accustomed places, and it has been to me a matter of congratulation that the best meetings are the prayer-meetings, and it has ever been so since the church began. The conference, the prayer-meeting, these have been the sources of power—the last source has been the preaching. The permeating power of the church, this is the greatest power of all. The root of the power of the church has been the living faith in Jesus. And out of this faith, this love of God and love of man, has sprung all their labors and contributions, and all the history which has been developed during the past twenty-five years. I bless God when I look back on it. I have lived my life. No man can take it from me. The mistakes I have made no man knows so well as I. My incapacity no one feels more than myself. I have never been able to develop to my own satisfaction what seems to be the character of Christ. A living image of Christ has ever seemed to hang over my head inspiring

me, yet making me feel how poor were my best efforts. Yet I ask you to witness that for twenty-five years I have labored faithfully among you, for the love I have for God and for you. If I should fall to-morrow, I have seen this land rise up from its darkness and shame ; I have seen Liberty come forth like Lazarus from the grave, and staggering for the first few steps because bound with the grave-clothes. Our country is free ; and we ought to bless God that He gave you and me some part in this work. I have lived here a quarter of a century ; I have had a free platform, you have stood by me. You have never maintained servile opinions because they were mine. But you have permitted me to speak ; and I have had it given me to speak the words of truth and right—much faster than some thought I should—much slower than others thought ; but committing the truth to your consciences. I have done my best. I am admonished that the best years of my life are passed. My sun is going down. But I have lived a happy life. I have loved you, and have been beloved. I have seen your children. I have seen many laid in the dust. We have come down without a quarrel, without a break, and now in these closing words join with me, not in selfish gratulation, but in thanks to Christ who loved us, to the Spirit of

God who inspired, and to the Father that kept us together in this household of the faith, loving and beloved. To all those who have gone to different spheres of labor we send our congratulations. We recall the honored dead. Doubtless, they are singing with us, are singing to us from yonder sphere. They and we are one. If in the Providence we continue together, may God grant that the parish may be more abundant in labor, in disinterested effort, in courage, in fellowship with the Lord Jesus Christ, keeping all, loving all, and waiting for the appearance of Him by whom we shall be crowned in the kingdom of His glory."

The Plymouth Silver Wedding anthem, "Lift up the Song of Joy," *composed expressly for the occasion—music by John Zundel, words by Professor

* I.

Lift up the song of joy,
Let the notes of praise ascending
Raise each grateful heart to Heav'n !
Organ-tone and voices blending,
Speak the gladness He hath giv'n !
Again revive and glow
Pledges of long ago ;
The hands then clasped in friendship true
Are clasped to-day anew.
Then raise the song of joy !
Drive every care away !
God from above lights up with love
Our Wedding-day.

R. R. Raymond—was then sung, the entire audience rising at the last verse, and joining in the final chorus, which was set to the tune called “Beecher.”

II.

Who speak of aught but joy?
Five-and-twenty years together
We have trod the Way of life,
Shared its fair and stormy weather—
Church and Pastor—Man and Wife!
The hours of youth are past;
The spring-buds may not last;
Yet Autumn hath its own sweet flowers,
And these at least are ours.
Then raise the song, etc.

III.

A day of hope and joy!
Five-and-twenty years, dear Pastor,
We have walked with hand in thine;
Sat with thee around the Master,—
Feasted on the corn and wine.
Thy clear glance Heavenward bends;
Thy guidance thither tends;
We trust thee still to lead us on
Until the goal is won.
Then raise the song, etc.

IV.

There comes a higher joy!
When the hours of toil are over,
And the day of life is done,
Lover then may watch with lover
Shadows of its setting sun.

Rev. Dr. Storrs was then introduced by Mr. Beecher in the following words :

“ Twenty-five years ago and more, among the first friends I met or visited in the ministry here, was my brother and neighbor, the Rev. Dr. Storrs, who has been present with us to-night. I have never received from him one word but that of kindness, and never heard of one syllable from him that

The Shining Shore shall gleam
Across the darkling stream,
And prophesy, with glowing ray,
Our Golden Wedding-day !
There heavenly songs of joy
Drive cares and fears away,
And God above shall light with love
The glorious day !

RECITATIVE TO THE CONGREGATION :

Let us now, that Power addressing,
Who hath thus our store increased,
On our cheer invoke the blessing
Of the Master of the Feast ;

RESPONSE BY CHOIR AND CONGREGATION :

[Tune—Beecher.]

Cana's Guest, beloved Saviour !
Let this hour be also Thine !
Give our joys celestial flavor :
Turn the water into wine !
Pastor of the whole communion,
Bridegroom of Thy Church Thou art !
To that higher, holier union
Welcome every faithful heart !

has not been generous, beyond my deserts even. It is one of the treasures I lay up in memory—an unbroken friendship that has run through a quarter of a century. He has been kind enough to come this evening and will say a few words.”

Rev. Dr. STORRS advanced to the pulpit desk and spoke as follows :

“ My friends of Plymouth Church : To speak frankly, I feel somewhat embarrassed this evening, by finding myself involved, for the first time in my life, in what appears to be a serious difference of opinion between you, the people, and your pastor. I see that he has said, as it is reported in the public newspapers, that he wishes nothing to be said at any of those meetings in regard to him. Well, turning over that thought, it seemed to me, perhaps, a few remarks on recent discoveries in Central Africa might be suitable. [Laughter and applause.] But I was afraid that might bring up the subject of slavery ; so, after lounging into the rooms of the Historical Society, and trying to find out from our friend, Mr. Hannah, what were the latest works on the subject, I found I must take something more remote, and I thought perhaps a dissertation on the probable condition of the planet Saturn would do. But even that would be connected with ‘ rings,’ you observe. [Laughter and

applause.] And how on earth to get at any subject

WHICH DOES NOT LEAD TO BEECHER

or terminate in Beecher, to-night, was a puzzle to me. Then, in the letter of the Committee, they particularly desired me to speak of Mr. Beecher as a preacher, and the only way I saw out of it was this:

“As I understand it, he is not present here to-night. I don’t see him anywhere. And I don’t hear him. And it’s the first time in a twenty-five years’ experience, where he has been present and has been entirely invisible and inaudible to me. [Laughter.] At any rate, constructively he is absent. For the purpose of my remarks he is not present, and won’t know anything about what I say unless you tell him—which you won’t.

“I have never had a chance to hear much of the preaching of Mr. Beecher, so mine will be sure to be

AN IMPARTIAL AND UNBIASED OPINION.

[Applause.] But I have heard him enough to know the difference between hearing him preach and reading his sermons in pamphlet form. It is very much like letting fireworks go off at night and

contenting yourself with looking at the blackened frames in the morning. [Prolonged applause and laughter.]

“ However, I have heard him preach. I heard him preach in the old church. It was an address prepared for Hamilton College. It was an admirable address, but the congregation was getting dull and listless. He saw it. Suddenly he paused. Then there came from his lips an utterance that was as if a wind cloud had burst in the house, and which was overwhelming in its effect upon the congregation. There was no more dulness or listlessness, but everybody was looking on surprised. Then he jumped about twenty-five pages of the manuscript, and went on magnificently to the end. I heard him preach, also, when about two-thirds of his sermon was written ; and he had to deliver the rest extemporaneously. I wanted to see how he managed that transaction. The introduction was very beautiful, and very beautifully delivered. Then he came to the end of the manuscript ; and instead of walking off the pier into the ocean, he sailed into the extemporaneous discourse as a ship glides into the water. It showed his natural ability as an orator. I was delighted with the beauty of the companionship they had for each other. I heard him again in 1854, when

I may say that his face absolutely glowed with the love of Christ. His face glowed like the face of an angel. The words came with such spontaneous force that every heart was moved. So you see I have heard him. Now, as to the sources of this power; they are very deep, and very manifold. It always used to provoke me when men said that his power lay in some one thing, his voice or expression, or something of that sort. This was the hair of the Samson, in which his power resided. Now, you know that this great flow of power comes from many sources. First, I should say he has a thoroughly vitalized mind—so vitalized that every process becomes vital. There is no reproduction of past forms, but the creative faculties are in play all the time. Well, then, secondly, I should put immense common-sense, a wonderful self-rectifying judgment that gives sobriety and steadiness to all his powers of thought. I have been more impressed by that than by any one element of his strength. I have seen him go to the edge of a proposition that seemed to me dangerous and absurd, and never go over. He would rectify what seemed to be dangerous remarks as soon as made. His common-sense brought him back to the solid ground from which he seemed to have lifted himself. Now, men without this self-

rectifying judgment always flash out very soon. We have had any number of examples of that kind, and they soon flash out. Then I should say that he has a quick sympathy with men; he has an intuitive perception into the minds of men which makes their modes of thought stand out like visible persons in the street. 'But this is genius,' you say. So it is, but not the genius of the poet or the painter. In a lower sense we may say of him as was said of the Master, 'He knew what was in men'—he discerned it intuitively, and made his instructions drive directly at that state of mind which he saw present and personally before him. Then we have in him a responsiveness which makes him ready for every occasion. I recollect hearing him speak of some of the atrocities of slavery, and asking whether persons who committed such acts ought to be out of Sing Sing. Somebody up in the gallery said 'Yes.' 'Ah, you've been there!' cried Mr. Beecher in a moment. The audience for a second or two could hardly believe that this was not an arranged scene; but when they came to understand that it was spontaneous, the enthusiasm was tremendous, and Mr. Beecher had the audience with him for the rest of that evening. Then we must take into account his wonderful animal vigor—his voice

which can thunder or whisper—his sympathies with nature—and above all these put his enthusiasm for Christ, his giving glory to the Son of God, and that he is sent to reflect that glory upon others, to inform your minds with love, to kindle souls and prepare them for their heavenly relations. Then you have some of the characteristics of the great preacher, who has quickened and blessed you here, and because these sources are so magnificent that makes him the foremost preacher in the American pulpit. Now, that is a great thing to say, for there have been many great men in this city—Dr. Stone, Dr. Vinton, Dr. Cox, Dr. Spencer, Dr. Dwight, Dr. Bethune, Dr. Welsh, Dr. Kennady, and Dr. Nadal. I cannot name them all—a brilliant circle of men. I don't mean to say that Mr. Beecher is a perfect preacher; if he had taken my advice, it would have been a great deal better for him. I think he has spent enough of his voice to make two perfectly splendid thunderstorms. And then I prefer my illustrations to come in bouquets and not in bushels. [Huge laughter.] But he has been a great preacher; and then you know he has a somewhat vehement and combative nature, and I never saw a man whom it was more dangerous to start by opposing him; I never do it. [Laughter and applause.] He

made volcanoes round him in Liverpool and Manchester ; but the ground was too hot for the Government of England to permit its sympathies with the rebellion to be formulated in law. I have seen him in council, when things were getting mixed up ; and his clear, decisive sagacity soon put them straight. So he has stood before you ; so he has stood before the whole community. It doesn't seem possible it is twenty-five years since he came here and I gave him the right hand of fellowship. And here I want to correct a misapprehension in regard to the vote of the council. There were old men on that council who wanted him to use some terminology, which he declined ; but upon the examination of his religious experience, there was no doubt whatever. He proved that he was sound on that subject, and that he knew the presence and glory of the Son of God ; and he was accepted by an entirely unanimous vote. There was an entire unanimity in the vote which gave me the privilege of giving him the right hand of fellowship. I feel that no man on earth less needs assurances of friendship, save the friendship of the Son of God ; but I am here on behalf of this congregation, on behalf of the best in our city, which has had its name made famous by his ministry, on behalf of those in every part

of the land who have read his sermons with admiration and profit ; on behalf of the great multitude who have gone up above, I am here to-night to offer him the right hand of fellowship, at the close of these services. [Turning to Mr. Beecher, and clasping his hand.] I say God be praised for all the work you have done here. God be praised for your great gifts, and for the generous use you have made of them through the land. God give you many happy and glorious years of work ; and may your soul be whitened more and more in the radiance of God's light, until, when the end comes, may the gates of pearl be opened, and you enter that bright eternity all vivid with God's love, where an instant vision shall be perfect bliss, and immortal labor immortal bliss."

This magnificent concluding passage was uttered with an eloquence that defies description. At its conclusion, Mr. Beecher, with tears, and trembling from head to foot, arose, and, placing his hand on Dr. Storrs' shoulder, warmly kissed him upon the cheek. The congregation sat for a moment breathless and enraptured with this simple and beautiful action. Then there broke from them such a round of applause as never before was heard in an ecclesiastical edifice. There was not a dry eye in the house.

Mr. Beecher came forward. In a voice, broken with emotion, he said: "I want to say something, but I am unable to. I can only observe that Dr. Buddington promised to speak next."

Dr. Buddington arose, and remarked he was satisfied the congregation desired that nothing more should be said, and that the services should terminate there. He would therefore simply say, that he would say nothing further. (Great applause.)

The hymn, "Jesus, lover of my soul," was then sung; the benediction was given, and the meeting separated.

Friday, October 11, was the last day of the anniversary, and the morning prayer-meeting attendance was unusually large. The regular Friday-evening prayer and conference meeting was held in the church at seven o'clock, and at its close the Lord's Supper was celebrated, which concluded the Silver Wedding ceremonies: * †

* In the compilation of this sketch of the Silver Wedding Celebration, the descriptive reports, which appeared in the *Brooklyn Daily Eagle* and the *Daily Union*, have been copied almost verbatim.

† Mr. S. Lasar had intended the delivery of a few remarks on Wednesday morning (at the prayer-meeting), but unavoidable absence prevented, and at his request the following has been inserted:

"The request of Mr. Beecher, made at the Monday-morning prayer-meeting, in reference to the abstaining from glorifying him,

THE MEMORIAL FUND.

Mr. R. D. Benedict, at the Friday-evening prayer-meeting (October 18), moved the institution of a memorial of some kind, which should be lastingly commemorative of the celebration of the twenty-fifth anniversary of the existence of Plymouth Church, and, after considerable discussion on the subject, several projects were proposed,—the erection of a new Sailor's Home in New

has, I believe, been complied with. To speak of Plymouth Church without Mr. Beecher, would be like the play of Hamlet without the individual Hamlet. This church, through its pastor, has, in my mind, done more to establish and settle forever the right of free speech in our country than has been done through any other instrumentality. When New York and Brooklyn dared not allow Wendell Phillips to speak in any of their public halls, then our doors were thrown wide open, and the thanks of every true man and woman in America were showered upon this church.

“The influence of Plymouth Church in its efforts to popularize Congregational singing cannot be over-estimated, and this is, in my judgment, principally due to the direct and persistent exhortations of its pastor. He does not now find it necessary to importune on that subject, but in the early days of the Society he exhorted his people on the matter in season and out of season.

“I have been honored with Mr. Beecher's acquaintance for twenty-five years—from the time when he first spoke in the Broadway Tabernacle during the May anniversaries of 1847.

“I became organist of Plymouth Church about a month after Mr. Beecher's settlement here as pastor, and remained until the destruction of the church by fire; and now, after the lapse of a quarter century, I feel proud and happy to be enabled to say that a child of mine is taking part in leading the Praises to God in Plymouth Church.”

York, which should be of sufficient capacity to accommodate every sailor in the port, by the appropriation of a fund of \$250,000, which should be raised by voluntary subscription among the members of the church and Society, and in favor of this proposal it was urged that an institution of this kind would yield handsome dividends, which could be used for charitable purposes ; the building of a Congregational church in the vicinity of Prospect Park, to be known as the Beecher Memorial (this proposition was dismissed, for Mr. Beecher declined to have his name used) ; and the founding of a hospital. The Sailor's Home scheme was most favorably received, but the meeting dispersed without deciding upon the matter. Mr. Beecher subsequently suggested that a fund be raised of \$50,000, which should be known as the Memorial Fund, and which should be used for the benefit of the Bethel and the Navy Missions,—\$25,000 to be endowed to each, the interest of which sums would be amply sufficient to defray all " running expenses " of each institution. This suggestion was voted upon and unanimously carried.

PLYMOUTH CHURCH
Ground Floor.

13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	25.	26.	27.	28.	29.	30.	31.	32.	33.	34.	35.	36.	37.	38.	39.	40.	41.	42.	43.	44.	45.	46.	47.	48.	49.	50.	51.	52.	53.	54.	55.	56.	57.	58.	59.	60.	61.	62.	63.	64.	65.	66.	67.	68.	69.	70.	71.	72.	73.	74.	75.	76.	77.	78.	79.	80.	81.	82.	83.	84.	85.	86.	87.	88.	89.	90.	91.	92.	93.	94.	95.	96.	97.	98.	99.	100.	101.	102.	103.	104.	105.	106.	107.	108.	109.	110.	111.	112.	113.	114.	115.	116.	117.	118.	119.	120.	121.	122.	123.	124.	125.	126.	127.	128.	129.	130.	131.	132.	133.	134.	135.	136.	137.	138.	139.	140.	141.	142.	143.	144.	145.	146.	147.	148.	149.	150.	151.	152.	153.	154.	155.	156.	157.	158.	159.	160.	161.	162.	163.	164.	165.	166.	167.	168.	169.	170.	171.	172.	173.	174.	175.	176.	177.	178.	179.	180.	181.	182.	183.	184.	185.	186.	187.	188.	189.	190.	191.	192.	193.	194.	195.	196.	197.	198.	199.	200.	201.	202.	203.	204.	205.	206.	207.	208.	209.	210.	211.	212.	213.	214.	215.	216.	217.	218.	219.	220.	221.	222.	223.	224.	225.	226.	227.	228.	229.	230.	231.	232.	233.	234.	235.	236.	237.	238.	239.	240.	241.	242.	243.	244.	245.	246.	247.	248.	249.	250.	251.	252.	253.	254.	255.	256.	257.	258.	259.	260.	261.	262.	263.	264.	265.	266.	267.	268.	269.	270.	271.	272.	273.	274.	275.	276.	277.	278.	279.	280.	281.	282.	283.	284.	285.	286.	287.	288.	289.	290.	291.	292.	293.	294.	295.	296.	297.	298.	299.	300.	301.	302.	303.	304.	305.	306.	307.	308.	309.	310.	311.	312.	313.	314.	315.	316.	317.	318.	319.	320.	321.	322.	323.	324.	325.	326.	327.	328.	329.	330.	331.	332.	333.	334.	335.	336.	337.	338.	339.	340.	341.	342.	343.	344.	345.	346.	347.	348.	349.	350.	351.	352.	353.	354.	355.	356.	357.	358.	359.	360.	361.	362.	363.	364.	365.	366.	367.	368.	369.	370.	371.	372.	373.	374.	375.	376.	377.	378.	379.	380.	381.	382.	383.	384.	385.	386.	387.	388.	389.	390.	391.	392.	393.	394.	395.	396.	397.	398.	399.	400.	401.	402.	403.	404.	405.	406.	407.	408.	409.	410.	411.	412.	413.	414.	415.	416.	417.	418.	419.	420.	421.	422.	423.	424.	425.	426.	427.	428.	429.	430.	431.	432.	433.	434.	435.	436.	437.	438.	439.	440.	441.	442.	443.	444.	445.	446.	447.	448.	449.	450.	451.	452.	453.	454.	455.	456.	457.	458.	459.	460.	461.	462.	463.	464.	465.	466.	467.	468.	469.	470.	471.	472.	473.	474.	475.	476.	477.	478.	479.	480.	481.	482.	483.	484.	485.	486.	487.	488.	489.	490.	491.	492.	493.	494.	495.	496.	497.	498.	499.	500.	501.	502.	503.	504.	505.	506.	507.	508.	509.	510.	511.	512.	513.	514.	515.	516.	517.	518.	519.	520.	521.	522.	523.	524.	525.	526.	527.	528.	529.	530.	531.	532.	533.	534.	535.	536.	537.	538.	539.	540.	541.	542.	543.	544.	545.	546.	547.	548.	549.	550.	551.	552.	553.	554.	555.	556.	557.	558.	559.	560.	561.	562.	563.	564.	565.	566.	567.	568.	569.	570.	571.	572.	573.	574.	575.	576.	577.	578.	579.	580.	581.	582.	583.	584.	585.	586.	587.	588.	589.	590.	591.	592.	593.	594.	595.	596.	597.	598.	599.	600.	601.	602.	603.	604.	605.	606.	607.	608.	609.	610.	611.	612.	613.	614.	615.	616.	617.	618.	619.	620.	621.	622.	623.	624.	625.	626.	627.	628.	629.	630.	631.	632.	633.	634.	635.	636.	637.	638.	639.	640.	641.	642.	643.	644.	645.	646.	647.	648.	649.	650.	651.	652.	653.	654.	655.	656.	657.	658.	659.	660.	661.	662.	663.	664.	665.	666.	667.	668.	669.	670.	671.	672.	673.	674.	675.	676.	677.	678.	679.	680.	681.	682.	683.	684.	685.	686.	687.	688.	689.	690.	691.	692.	693.	694.	695.	696.	697.	698.	699.	700.	701.	702.	703.	704.	705.	706.	707.	708.	709.	710.	711.	712.	713.	714.	715.	716.	717.	718.	719.	720.	721.	722.	723.	724.	725.	726.	727.	728.	729.	730.	731.	732.	733.	734.	735.	736.	737.	738.	739.	740.	741.	742.	743.	744.	745.	746.	747.	748.	749.	750.	751.	752.	753.	754.	755.	756.	757.	758.	759.	760.	761.	762.	763.	764.	765.	766.	767.	768.	769.	770.	771.	772.	773.	774.	775.	776.	777.	778.	779.	780.	781.	782.	783.	784.	785.	786.	787.	788.	789.	790.	791.	792.	793.	794.	795.	796.	797.	798.	799.	800.	801.	802.	803.	804.	805.	806.	807.	808.	809.	810.	811.	812.	813.	814.	815.	816.	817.	818.	819.	820.	821.	822.	823.	824.	825.	826.	827.	828.	829.	830.	831.	832.	833.	834.	835.	836.	837.	838.	839.	840.	841.	842.	843.	844.	845.	846.	847.	848.	849.	850.	851.	852.	853.	854.	855.	856.	857.	858.	859.	860.	861.	862.	863.	864.	865.	866.	867.	868.	869.	870.	871.	872.	873.	874.	875.	876.	877.	878.	879.	880.	881.	882.	883.	884.	885.	886.	887.	888.	889.	890.	891.	892.	893.	894.	895.	896.	897.	898.	899.	900.	901.	902.	903.	904.	905.	906.	907.	908.	909.	910.	911.	912.	913.	914.	915.	916.	917.	918.	919.	920.	921.	922.	923.	924.	925.	926.	927.	928.	929.	930.	931.	932.	933.	934.	935.	936.	937.	938.	939.	940.	941.	942.	943.	944.	945.	946.	947.	948.	949.	950.	951.	952.	953.	954.	955.	956.	957.	958.	959.	960.	961.	962.	963.	964.	965.	966.	967.	968.	969.	970.	971.	972.	973.	974.	975.	976.	977.	978.	979.	980.	981.	982.	983.	984.	985.	986.	987.	988.	989.	990.	991.	992.	993.	994.	995.	996.	997.	998.	999.	1000.	1001.	1002.	1003.	1004.	1005.	1006.	1007.	1008.	1009.	1010.	1011.	1012.	1013.	1014.	1015.	1016.	1017.	1018.	1019.	1020.	1021.	1022.	1023.	1024.	1025.	1026.	1027.	1028.	1029.	1030.	1031.	1032.	1033.	1034.	1035.	1036.	1037.	1038.	1039.	1040.	1041.	1042.	1043.	1044.	1045.	1046.	1047.	1048.	1049.	1050.	1051.	1052.	1053.	1054.	1055.	1056.	1057.	1058.	1059.	1060.	1061.	1062.	1063.	1064.	1065.	1066.	1067.	1068.	1069.	1070.	1071.	1072.	1073.	1074.	1075.	1076.	1077.	1078.	1079.	1080.	1081.	1082.	1083.	1084.	1085.	1086.	1087.	1088.	1089.	1090.	1091.	1092.	1093.	1094.	1095.	1096.	1097.	1098.	1099.	1100.	1101.	1102.	1103.	1104.	1105.	1106.	1107.	1108.	1109.	1110.	1111.	1112.	1113.	1114.	1115.	1116.	1117.	1118.	1119.	1120.	1121.	1122.	1123.	1124.	1125.	1126.	1127.	1128.	1129.	1130.	1131.	1132.	1133.	1134.	1135.	1136.	1137.	1138.	1139.	1140.	1141.	1142.	1143.	1144.	1145.	1146.	1147.	1148.	1149.	1150.	1151.	1152.	1153.	1154.	1155.	1156.	1157.	1158.	1159.	1160.	1161.	1162.	1163.	1164.	1165.	1166.	1167.	1168.	1169.	1170.	1171.	1172.	1173.	1174.	1175.	1176.	1177.	1178.	1179.	1180.	1181.	1182.	1183.	1184.	1185.	1186.	1187.	1188.	1189.	1190.	1191.	1192.	1193.	1194.	1195.	1196.	1197.	1198.	1199.	1200.	1201.	1202.	1203.	1204.	1205.	1206.	1207.	1208.	1209.	1210.	1211.	1212.	1213.	1214.	1215.	1216.	1217.	1218.	1219.	1220.	1221.	1222.	1223.	1224.	1225.	1226.	1227.	1228.	1229.	1230.	1231.	1232.	1233.	1234.	1235.	1236.	1237.	1238.	1239.	1240.	1241.	1242.	1243.	1244.	1245.	1246.	1247.	1248.	1249.	1250.	1251.	1252.	1253.	1254.	1255.	1256.	1257.	1258.	1259.	1260.	1261.	1262.	1263.	1264.	1265.	1266.	1267.	1268.	1269.	1270.	1271.	1272.	1273.	1274.	1275.	1276.	1277.	1278.	1279.	1280.	1281.	1282.	1283.	1284.	1285.	1286.	1287.	1288.	1289.	1290.	1291.	1292.	1293.	1294.	1295.	1296.	1297.	1298.	1299.	1300.	1301.	1302.	1303.	1304.	1305.	1306.	1307.	1308.	1309.	1310.	1311.	1312.	1313.	1314.	1315.	1316.	1317.	1318.	1319.	1320.	1321.	1322.	1323.	1324.	1325.	1326.	1327.	1328.	1329.	1330.	1331.	1332.	1333.	1334.	1335.	1336.	1337.	1338.	1339.	1340.	1341.	1342.	1343.	1344.	1345.	1346.	1347.	1348.	1349.	1350.	1351.	1352.	1353.	1354.	1355.	1356.	1357.	1358.	1359.	1360.	1361.	1362.	1363.	1364.	1365.	1366.	1367.	1368.	1369.	1370.	1371.	1372.	1373.	1374.	1375.	1376.	1377.	1378.	1379.	1380.	1381.	1382.	1383.	1384.	1385.	1386.	1387.	1388.	1389.	1390.	1391.	1392.	1393.	1394.	1395.	1396.	1397.	1398.	1399.	1400.	1401.	1402.	1403.	1404.	1405.	1406.	1407.	1408.	1409.	1410.	1411.	1412.	1413.	1414.	1415.	1416.	1417.	1418.	1419.	1420.	1421.	1422.	1423.	1424.	1425.	1426.	1427.	1428.	1429.	1430.	1431.	1432.	1433.	1434.	1435.	1436.	1437.	1438.	1439.	1440.	1441.	1442.	1443.	1444.	1445.	1446.	1447.	1448.	1449.	1450.	1451.	1452.	1453.	1454.	1455.	1456.	1457.	1458.	1459.	1460.	1461.	1462.	1463.	1464.	1465.	1466.	1467.	1468.	1469.	1470.	1471.	1472.	1473.	1474.	1475.	1476.	1477.	1478.	1479.	1480.	1481.	1482.	1483.	1484.	1485.	1486.	1487.	1488.	1489.	1490.	1491.	1492.	1493.	1494.	1495.	1496.	1497.	1498.
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Alphabetical List of Members of Plymouth Church, January 6, 1867.

FROM "MANUAL OF PLYMOUTH CHURCH," 1867.

* * Names of husband and wife are united by a brace.

Year
Admitted.

A

1847. Abbey, Horatio G.
1853. Ackerman, Abraham.
1859. Adams, Miss Anne P.
1862. Adams, Miss Augusta.
1864. Adams, Miss Susan.
1858. } Addinsell, George W.
1858. } Addinsell, Mrs. Lois.
1858. Aiken, Miss Helena St. J.
1858. Aldrich, S. T.
1858. Allen, Mrs. Hannah.
1862. Allen, George H. M.
1862. Allen, Paul B.
1866. Aller, Stephen Burrows.
1850. Alvord, G. G.
1849. Alvord, John C.
1849. } Amerman, Richard.
1849. } Amerman, Mrs. Maria.
1863. } Anderson, John Henry.
1863. } Anderson, Mrs. Jane.
1858. } Anderson, Robert G.
1858. } Anderson, Mrs. Mary.
1861. Anderson, Mrs. Mary.
1853. Andrews, Mrs. Adeline.
1858. Andrews, Miss Anna M.
1852. Andrews, Mrs. Eliza R.
1858. Andrews, Henry Beekman
1852. Andrews, Mrs. Rebecca E.
1861. Anthony, Seth.
1858. Armstrong, Thomas.
1858. } Arnold, Daniel S.
1858. } Arnold, Mrs. Lovisa M.
1849. Arnold, Miss Hannah.
1863. Arrott, Isaac.
1858. Asbury, Mrs. Emma.
1858. Asbury, Mrs. Frances.
1852. Ashley, Miss Ellen P.
1855. Ashton, Frederic.
1849. Atkinson, Miss Charlotte.
1851. Atkinson, Mrs. Emma J.
1851. Atkinson, Miss Sarah.
1848. Atwater, Miss Maria B.
1860. } Avery, Irving N.
1860. } Avery, Mrs. Jane S.

Year
Admitted.

B

1853. Babcock, Mrs. Mary.
1858. Backus, Samuel D.
1854. Baggott, Miss Eliza.
1849. Baggott, Joseph.
1862. Baggott, Mrs. Leonora.
1862. Baggott, Mrs. Susan Maria.
1851. Bailey, Alexander.
1864. } Bailey, Samuel T.
1858. } Bailey, Mrs. Clara S.
1852. Bainbridge, Miss Mary A.
1866. Baird, James C.
1850. Baker, Mrs. Hannah M.
1852. Baker, Miss Margaret.
1848. Baldwin, Mrs. Martha B.
1852. } Ball, Edward.
1857. } Ball, Mrs. Ellen S.
1862. Ball, Miss Sarah.
1855. Ballard, Mrs. Melissa.
1867. Banfield, Mrs. Anna Fiske.
1857. Bannister, Mrs. Eliza.
1865. Barber, Mrs. Agnes B.
1865. Barber, Miss Alice.
1865. Barber, Miss Nellie.
1862. Barnes, Mrs. Emma.
1863. Barnes, Frank.
1862. Barnes, Mrs. Julia.
1848. Barnsdall, Mrs. Emma.
1849. Barr, Alexander M.
1862. Barrow, Miss Ann.
1852. Barstow, Mrs. Frances S.
1866. Bartlett, E. L.
1851. Bartlett, Phineas.
1862. } Bartlett, William E.
1862. } Bartlett, Mrs. Jos. H.
1865. } Bass, Samuel G.
1858. } Bass, Mrs. Catharine L.
1854. Bates, E. N.
1866. Bauchmann, Mrs. Anna T.
1858. } Bavier, William.
1858. } Bavier, Mrs. Mary Ann.
1851. } Beach, Alfred E.
1850. } Beach, Mrs. Harriet E.

Year
Admitted.

1839. } Beach, Charles.
 1839. } Beach, Mrs. Mary.
 1866. Beach, Charles Y.
 1866. Beach, Frederick C.
 1866. Beach, Miss Jennie H.
 1866. } Beach, Joseph P.
 1866. } Beach, Mrs. Eliza M.
 1866. Beach, Miss Emeline B.
 1854. } Beach, Moses S.
 1864. } Beach, Mrs. Chloe B.
 1867. } Beach, Thomas.
 1866. } Beach, Mrs. Gertrude.
 1863. Beach, Miss Harriet.
 1864. Beadle, Mrs. Mary A.
 1863. Beadle, Miss Sophia.
 1853. Bean, Ira.
 1856. } Beard, George.
 1856. } Beard, Mrs. Eleanor.
 1850. Beatty, Miss Catherine.
 1850. } Beattys, Benjamin.
 1863. } Beattys, Mrs. Maggie.
 1861. Bedloe, Miss Charlotte E.
 1862. Bedloe, Miss Hattie Ellen.
 1853. Bee, Peter.
 1853. } Beebe, Clement E.
 1853. } Beebe, Mrs. Mary E.
 1861. } Beebe, David N.
 1862. } Beebe, Mrs. Julia B.
 1853. Beecher, Geo. Buckham.
 1847. } Beecher, Henry Ward.
 1848. } Beecher, Mrs. Eunice W.
 1853. } Beecher, Henry Barton.
 1853. } Beecher, Mrs. Harriet J.
 1848. Beecher, Mrs. Maria P.
 1864. Beecher, Wm. Constantine.
 1853. } Belcher, Samuel E.
 1853. } Belcher, Mrs. Elizabeth.
 1853. Belcher, Edgar.
 1853. Belden, Mrs. Caroline.
 1853. Belden, Miss Caroline.
 1853. Belden, Charles D.
 1853. Belden, Henry, Jr.
 1853. Belfour, Alexander C.
 1862. Belfour, Miss Emma.
 1863. Belfour, George.
 1847. } Bell, George A.
 1851. } Bell, Mrs. Isabella E.
 1863. Bell, George Alfred.
 1854. } Benedict, Robert D.
 1854. } Benedict, Mrs. Fines A.
 1853. } Benedict, Roswell S.
 1853. } Benedict, Mrs. Minerva.
 1866. Benjamin, Miss S. Anna.
 1852. Bennett, Mrs. Catherine H.
 1848. Bennett, Miss Charity.
 1854. Bennett, George I.
 1850. Bennett, Miss Henrietta M.
 1853. Bennett, Mrs. Mary.
 1857. Bennett, Miss Sarah E.
 1865. Bennett, Miss Sarah S.
 1853. Benson, Mrs. Fanny E.
 1862. Beresford, Mrs. Leonora.
 1858. Bergen, Charles M.

Year
Admitted.

1866. Bergen, George P.
 1853. } Bergen, George W.
 1848. } Bergen, Mrs. Susan.
 1851. Bertrand, Miss Rosetta D.
 1866. Betts, Mrs. Anna.
 1864. Betts, Miss Mary S.
 1861. Bicknell, Miss Adelaide.
 1857. Bicknell, David.
 1862. } Bigelow, Daniel C.
 1862. } Bigelow, Mrs. Susan.
 1862. Bigelow, Miss Lizzie.
 1848. } Bigelow, Wm. H.
 1848. } Bigelow, Mrs. Louisa B.
 1853. Bigley, Mrs. Martha W.
 1866. Bingham, Abiel M.
 1866. } Bingham, Amos F.
 1866. } Bingham, Mrs. Mary M.
 1866. Bingham, Miss Ellen S.
 1866. Bingham, Miss Julia A.
 1866. Bingham, Miss Mary L.
 1856. } Bird, George W.
 1856. } Bird, Mrs. Adeline.
 1852. } Bird, Thomas H.
 1852. } Bird, Mrs. Sarah J.
 1864. Bishopric, Miss Alice J.
 1864. Bishopric, Miss Ellen M.
 1863. Bishopric, Henry
 1864. Blackmer, Mrs. Eliz. H.
 1859. Blake, Charles F.
 1866. Blake, Miss Ada.
 1847. Blake, Eli C.
 1862. Blake, Mrs. Julia M.
 1849. Blakesley, Ransom.
 1857. Blanchard, Mrs. Caroline.
 1864. Blanchard, Miss Helen.
 1857. Bliss, George H.
 1854. } Bliss, John.
 1857. } Bliss, Mrs. Fanny E. L.
 1852. Bliss, Justin A.
 1853. Boardman, Mrs. Mary L.
 1855. Boice, Mrs. Sarah K.
 1861. Bonner, Mrs. Jane H.
 1865. } Boorum, William B.
 1865. } Boorum, Mrs. Amelia O.
 1862. Bourne, George W.
 1853. Bowen, Edward A.
 1852. } Bowen, Edward E.
 1852. } Bowen, Mrs. Sophronia.
 1866. Bowen, Edward H.
 1865. Bowen, Miss Ellen A.
 1858. Bowen, Mrs. Eliza J.
 1866. Bowen, Miss Emma L.
 1857. Bowen, George Austin.
 1865. Bowen, Miss Grace A.
 1847. Bowen, Henry C.
 1860. Bowen, Miss Mary A.
 1866. Bowen, Miss Mary L.
 1858. Bowet, Frank L.
 1853. Bower, Mrs. Mary Ann.
 1863. Bowers, Mrs. Ada.
 1863. Bowers, Miss Annette.
 1852. } Bowers, George W.
 1858. } Bowers, Mrs. Cornelia.

Year
Admitted.

1858. } Boyce, John Thomas.
1858. } Boyce, Mrs. Eliza.
1858. Boyd, Miss Alice I.
1855. Boyd, Mrs. Ellen.
1852. } Boyd, Samuel.
1852. } Boyd, Mrs. Sylvia C.
1858. Boyd, Valentine.
1859. Braden, Robert L.
1858. } Bradshaw, Andrew.
1856. } Bradshaw, Mrs. Martha.
1862. Bradshaw, Miss Mary.
1858. } Braman, John A.
1858. } Braman, Mrs. Catherine.
1866. Brewster, Mrs. Margaret.
1855. } Bridgman, Malcolm.
1858. } Bridgman, Mrs. Marion.
1855. Bridges, Miss Frances L.
1850. Brinkerhoff, Miss Emeline.
1861. Briggs, Mrs. Helen C.
1866. Brodhead, William H.
1864. Bronson, Robert S.
1848. Brooks, Miss Esther.
1849. Brooks, Mrs. Lucy.
1867. Brooks, Mrs. Ruby Louisa.
1858. Brooks, Simon.
1858. Brower, Mrs. Sarah Ann.
1849. Brown, Cochrane G.
1852. Brown, Mrs. Eliza.
1848. Brown, Miss Ellen S.
1865. Brown, Miss Emeline.
1855. Brown, Miss Emma T.
1849. Brown, Miss Helen Maria
1856. Brown, Miss Helen M.
1865. Brown, Mrs. Helen M.
1866. Brown, Miss Jane F.
1856. } Brown, John.
1856. } Brown, Mrs. Cordelia.
1865. Brown, Miss Kate E.
1855. Brown, Mrs. Marg't Ann.
1866. Brown, Miss Martha M.
1866. Brown, Miss Matilda J.
1850. } Brown, Moses P.
1848. } Brown, Mrs. Helen E.
1858. Brown, William Alonzo.
1855. Brownson, Mrs. Angeline.
1865. } Bruce, Elijah.
1865. } Bruce, Mrs. Ruth E.
1865. Brush, George W.
1858. Buck, Miss Mary L.
1854. Bulkley, Philander.
1850. Bunce, Mrs. Mary M.
1867. Bundick, Mrs. Ellen.
1862. Bunker, Miss Anna.
1858. Bunker, William R.
1864. } Burdick, Curtis E.
1857. } Burdick, Mrs. Emma C.
1858. Burdick, Mrs. E. Amanda.
1858. Burdick, J. C.
1847. } Burgess, Benjamin
1847. } Burgess, Mrs. Mary.
1852. Burgess, Mrs. Paulina L.
1858. } Burgess, Nathan G.
1858. } Burgess, Mrs. E. M.

Year
Admitted.

1855. } Burlingame, Brown.
1855. } Burlingame, Mrs. F.
1858. Burlingame, Miss Cath.
1858. Burnell, Mrs. Bartheba.
1864. Burse, Mrs. Lucy Jane.
1862. Burtis, Alvah W.
1862. Burtis, S. Edgar.
1848. } Burtis, Samuel W.
1848. } Burtis, Mrs. Priscilla A.
1857. Butler, Henry B.
1863. Byrne, Charles.

C

1855. Cahill, Miss Anastasia.
1852. Cahoone, George.
1865. Calder, Andrew.
1852. Calder, Mrs. Maria.
1866. Calderbank, Miss Eliz'th.
1865. Caldwell, Mrs. Eliza.
1866. Caldwell, Miss Lilius I.
1865. } Caldwell, Wallace E.
1865. } Caldwell, Mrs. Cor'th N.
1860. Cameron, Mrs. Nancy.
1860. Camp, Calvin B.
1859. Campbell, Alexander.
1861. Campbell, Augustus.
1858. Campbell, William.
1853. Carhart, Mrs. Jane.
1858. Carl, Mrs. Imogen I.
1849. } Carly, Jesse.
1852. } Carly, Mrs. Sarah E.
1855. Carly, Miss Sarah.
1867. Carman, Bertine P.
1857. Carner, Mrs. Joanna.
1856. } Carpenter, Henry F.
1856. } Carpenter, Mrs. Eliz. D.
1858. } Carpenter, James.
1858. } Carpenter, Mrs. Cath.
1858. Carter, Miss Emma A.
1863. } Case, Zina.
1863. } Case, Mrs. Anna Maria.
1862. Chambers, Mrs. Sarah I.
1866. Chamberlin, James H.
1861. Champuey, Mrs. Susan J.
1855. Chant, Miss Emma.
1858. Chant, Miss Rosaline L.
1859. Chapin, Mrs. Caroline.
1864. Chapin, Elisha S.
1865. Chapin, Henry, jr.
1862. Chapin, Miss Mary L.
1864. Chase, Miss Isabella S.
1858. Chase, Mrs. Sarah G.
1852. Chichester, Mrs. Jane A.
1857. } Child, Henry E.
1854. Chittenden, Mrs. Henrietta.
1852. Choon, Miss Ann Maria.
1855. Church, Miss Esther.
1853. Church, Moses.
1859. Church, Sheldon P.
1854. Churchill, Miss Sophia S.
1852. Claflin, Mrs. Agnes.
1857. Claggett, Miss Mary L.



Year
Admitted.

1857. Claggett, Mrs. Louisa.
1858. Claggett, Miss Ellen L.
1852. Clarendon, Thomas.
1856. Clark, Mrs. Eugenia.
1852. Clark, Mrs. Iantha.
1864. } Clark, Sylvester H.
1865. } Clark, Mrs. Lucy P.
1863. Clement, Marshall H.
1852. Clements, Miss Margaret.
1860. } Cleveland, Henry M.
1860. } Cleveland, Mrs. Mary C.
1847. Cluff, Mrs. Charlotte.
1861. Cobb, Henry H.
1859. Cochrane, John.
1861. } Cochrane, Robert.
1861. } Cochrane, Mrs. Margaret.
1850. Cochrane, Mrs. Sarah.
1864. Cockeram, Herbert.
1857. Coe, Miss Adeline.
1855. Coe, Mrs. Sarah Jane.
1857. } Coffin, O. Vincent.
1859. } Coffin, Mrs. Ellen E.
1861. Cogswell, Benjamin F.
1853. Coleman, Edmund.
1858. Colletti, Mrs. Julia A.
1849. Colligan, Miss Jane.
1848. } Colligan, William.
1848. } Colligan, Mrs. Joy.
1862. } Collie, William.
1862. } Collie, Mrs. Mary.
1858. } Collins, Henry.
1858. } Collins, Mrs. Elizabeth.
1852. Collins, Mrs. Sarah.
1863. } Collins, William.
1853. } Collins, Mrs. Charity.
1856. Colt, L. B.
1858. } Colwell, William.
1858. } Colwell, Mrs. Mary Jane.
1849. Colyer, Charles W.
1866. Comins, John E.
1855. } Comins, John P.
1855. } Comins, Mrs. Mary.
1857. Comins, Miss Mary E.
1861. Conant, Roger.
1862. Condit, Charles L.
1858. Condit, Frederic.
1848. } Condit, Isaac L.
1858. } Condit, Mrs. Mary E.
1862. Condon, Miss Mary Jane.
1848. } Conkling, John T.
1849. } Conkling, Mrs. C. E.
1849. Cook, Miss Catharine.
1860. Cook, Miss Ella A.
1858. Cook, Mrs. Henrietta M.
1857. Cook, Mrs. Margaret I.
1866. Cooke, Miss Emma F.
1858. } Coomes, Oliver L.
1859. } Coomes, Mrs. Laura.
1851. Cooper, Mrs. Harriet S.
1858. } Cooper, Stephen P.
1853. } Cooper, Mrs. Louisa W.
1858. Corkery, Miss Lizzie K.
1864. Cornell, Mrs. Abby.

Year
Admitted.

1862. Corning, Charles T.
1859. Couzens, Matthew.
1803. Cox, Miss Emma V.
1863. Cox, Mrs. Mary E.
1863. Cox, Miss Mary L.
1853. Cox, Richard.
1853. Crane, Miss Arabella.
1858. Crane, Mrs. Esther W.
1858. Crane, Mrs. Helena.
1860. Crane, John W.
1865. Crawbuck, William.
1858. Crawford, Mrs. Martha.
1865. } Creamer, William G.
1865. } Creamer, Mrs. Harriet.
1865. Creamer, Miss Hattie M.
1863. Crosby, Mrs. Florence E.
1852. Crosby, Miss Martha S.
1852. Crosby, Mrs. Sarah B.
1866. Crowe, Alfred.
1851. } Cruikshank, James.
1851. } Cruikshank, Mrs. Mary.
1856. Cruikshank, Edwin A.
1862. Cruikshank, Miss Jane J.
1859. Cruikshank, Mrs. Mary A.
1863. Cuff, Mrs. Martha Matilda.
1865. Curtis, William R.
1867. Curtiss, Daniel W.
1866. Curtiss, Judson.
1861. Cushman, Thomas.

D

1862. } Dailey, A. H.
1862. } Dailey, Mrs. E. T.
1865. Dale, Fullington.
1866. Dale, Miss Emma A.
1850. Dalrymple, Mrs. Jane.
1855. Daniels, Miss Jane L.
1858. Daniels, Mrs. Sophia C.
1864. Danner, Edgar V. H.
1849. } Davenport, A. B.
1851. } Davenport, Mrs. Jane J.
1864. Davenport, Albert B.
1855. } Davenport, Daniel.
1855. } Davenport, Mrs. Mary A.
1851. Davis, Mrs. Catherine.
1858. } Davis, Charles T.
1858. } Davis, Mrs. Emma T.
1861. Davis, Chester H.
1856. } Davis, Elijah D.
1856. } Davis, Mrs. Sarah.
1848. Davis, Isaac F.
1866. Davis, Miss Sarah R.
1852. Davis, Thomas.
1853. Dawson, Charles.
1854. Day, Elias H.
1849. } Day, George H.
1851. } Day, Mrs. Jeannette L.
1857. Day, Mrs. Hannah T.
1861. Day, William H.
1857. } Dayton, Hiram.
1857. } Dayton, Mrs. Mary Ann

Handwritten Title



Year
Admitted.

1864. Deadman, Miss Elizabeth M.
1866. Dean, Mrs. Maria L.
1832. Deane, Robert.
1866. Dearborn, George E.
1863. Decker, Miss Nellie.
1865. Decker, Simon C.
1847. Decker, Mrs. Susan.
1858. Delamater, Mrs. Maria.
1848. De Mott, Mrs. Catherine.
1865. Demund, Miss Agnes.
1860. Demund, Mrs. Alma Jane.
1852. Dennis, Miss Ann.
1858. Denny, Mrs. Mary M.
1865. Dickey, Julius C.
1858. Dicks, Mrs. Catherine.
1861. Dickinson, Charles P.
1860. Dickinson, Edward J.
1851. Dickinson, Isaac N.
1860. Dickinson, Mrs. Louisa J.
1853. Dickinson, Mrs. Ruth A.
1864. Dike, Mrs. Elizabeth M.
1848. Dillingham, William S.
1848. Dillingham, Mrs. Julia.
1853. Dimou, James.
1863. Dimon, William B.
1862. Dodge, Miss Ann Matilda.
1858. Dodge, Miss Lizzie W.
1862. Dodge, Miss Maria L.
1861. Dorlon, Mrs. Caroline.
1856. Doubleday, Alfred.
1851. Dougherty, Miss Mary.
1848. Downing, Mrs. Maria.
1864. Downs, David S.
1866. Doyle, Miss Emma J.
1865. Doyle, James E.
1865. Doyle, Mrs. Cornelia.
1866. Doyle, Thomas L.
1850. Drake, Mrs. Ann.
1849. Drummond, Miss Susan.
1867. Duerden, Mrs. Anne.
1858. Du Floa, Vitallis.
1858. Du Floa, Mrs. Mary.
1866. Duncan, Charles C.
1866. Duncan, Mrs. Hannah J.
1862. Duncan, Charles D.
1866. Duncan, Frederick C.
1858. Duncan, Mrs. Lydia S.
1866. Dunn, Mrs. Lydia Anne.
1852. Dunn, Mrs. Susan W.
1867. Durrie, Daniel.
1852. Duryea, Miss Aletta.
1849. Duryea, Hermanus B.
1858. Duryea, Miss Helen E.
1852. Duryea, Miss Maria L.
1858. Duryea, Samuel B.
1852. Duryea, Miss Sarah Ann.
1850. Dwight, Mrs. Charlotte P.
1863. Dwyer, John.
1862. Dwyer, Mrs. Louisa.
1867. Dwyer, Miss Fanny.
1849. Dyas, Mrs. Dorothy.
1850. Dyas, Mrs. Mary.

Year
Admitted.

E

1848. Eames, Edward A.
1847. Eames, Luther.
1847. Eames, Mrs. Mehitable.
1865. Edgerton, Francis M.
1866. Edgerton, Mrs. Mary R.
1853. Edwards, William W.
1859. Edwards, Thomas.
1850. Eels, Thomas S.
1850. Eels, Mrs. Mary A.
1861. Eldredge, Joseph C.
1861. Eldredge, Mrs. Reb'a G.
1847. Ely, H. Gilbert.
1852. Ely, Mrs. Mary P.
1863. Ely, Arthur T.
1863. Ely, Joseph N.
1863. Ely, Mrs. Hannah M. R.
1866. Ely, Miss Lydia R.
1848. Ely, Mrs. Caroline B.
1854. Elliott, Augustus.
1866. Ensel, Mrs. Sarah.
1866. Ensel, Miss Sarah B.
1866. Estes, Mrs. Sarah Ellen.
1858. Evans, Mrs. Margaret.
1852. Everitt, Edwin C.
1862. Ewbank, Mrs. Sarah.

F

1864. Fabens, Miss Alice E.
1866. Fabens, Miss Carrie.
1865. Fabens, Miss Hannah E.
1860. Fairman, Mrs. A. P.
1860. Fales, Mrs. Edward.
1857. Fanning, Miss Lucy C.
1855. Fanning, Mrs. Eliz. B. L.
1856. Fanning, Mrs. Mary E.
1852. Fanning, Thomas C.
1855. Fanning, Mrs. Mary A.
1863. Farley, Mrs. Mary.
1859. Farnsworth, Mrs. Julia.
1860. Farrand, Mrs. Zilla T.
1860. Farrar, John M.
1856. Farrar, Mrs. Mary Jane.
1858. Farrar, Miss Mary H.
1865. Farrell, Miss Elizabeth.
1858. Farr, Mrs. Mary M.
1858. Fenner, Miss Flora H.
1858. Fenner, Miss Julia M.
1864. Fenton, James.
1864. Fenton, Mrs. Jessie.
1861. Ferguson, William.
1861. Ferguson, Mrs. Isab. W.
1857. Fern, Herbert.
1857. Fern, Mrs. Mary Ann.
1849. Fernald, Mrs. Mary.
1860. Ferris, Samuel S.
1860. Ferris, Mrs. Elvira M. K.
1864. Field, Charles P.
1854. Field, Wm. Emile.
1858. Fisk, Mrs. Mary J.

Year
Admitted.

1852. } Fitzgerald, Andrew.
 1852. } Fitzgerald, Mrs. Cath.
 1861. Fitzgerald, Miss Catherine.
 1860. Flanders, Mrs. Jennie D.
 1850. Fletcher, Horace R.
 1862. Fletcher, Miss Luella J.
 1852. Flindt, Mrs. Maria A.
 1856. Flowers, Mrs. Jeannette C.
 1857. } Foote, John.
 1857. } Foote, Mrs. Mary E.
 1850. Ford, Adonijah D.
 1861. Ford, Miss Cornelia M.
 1858. Ford, Mrs. Jane.
 1852. Ford, Mrs. Mary A.
 1855. Formain, Sands F.
 1866. Foster, Miss Alice.
 1858. Foster, Mrs. Esther J.
 1850. Foster, Mrs. Julia B.
 1866. Foster, Miss Mary A.
 1858. Foster, Mrs. Mary Jane.
 1865. } Fowle, John A.
 1865. } Fowle, Mrs. Eliza R.
 1851. } Freckelton, John.
 1851. } Freckelton, Mrs. Mary A.
 1849. } Freeland, James.
 1849. } Freeland, Mrs. Caroline.
 1859. } French, George F.
 1862. } French, Mrs. Adelia R.
 1860. French, Mrs. Nancy.
 1860. French, Miss Julia.
 1864. Friedrich, Miss Amelie.
 1864. Friedrich, Miss M. Lucie.
 1865. Friedrich, Miss Octavie.
 1853. Frink, Mrs. Maria L.
 1862. Fry, Henry.
 1855. Fuller, Charles L.
 1858. Fuller, Mrs. Cornelia L.
 1860. Fuller, Miss Madana.

G

1858. } Gale, Thomas D.
 1858. } Gale, Mrs. Julia E.
 1858. Gausman, Mrs. Caroline S.
 1853. } Garbutt, Elmer H.
 1853. } Garbutt, Mrs. Emma.
 1863. Garbutt, Miss Libbie E.
 1852. Garrod, Mrs. Amelia.
 1867. } Gatter, Charles E.
 1866. } Gatter, Mrs. Sarah.
 1866. Getty, Mrs. Elizabeth C.
 1848. Gibbons, Mrs. Elizabeth.
 1849. Gibbs, Miss Jane Eliza.
 1850. Gibbs, John.
 1858. Gilson, Charles D. T.
 1858. Gibson, Edmund T. H., Jr.
 1853. Gibson, Mrs. Sarah White.
 1849. Gifford, Mrs. Sophia.
 1858. Gilbert, Mrs. Elizabeth W.
 1862. Gilbert, Miss Elizabeth.
 1861. } Gillespie, James H.
 1861. } Gillespie, Mrs. Mary A.
 1864. Gladwin, Mrs. Hannah M.

Year
Admitted.

1860. } Gleason, Fernando C.
 1860. } Gleason, Mrs. Harriet A.
 1855. Glover, Joseph C.
 1848. Glover, Miss Maria Jane.
 1852. Glover, Miss Rhoda A.
 1856. Gold, Cornelius.
 1866. Gold, Mrs. Hattie S. H.
 1864. Goddard, Mrs. Emily C.
 1862. Gommerson, Mrs. Emily.
 1852. } Goodnow, Erasmus D.
 1852. } Goodnow, Mrs. Caroline.
 1852. Goodrich, Mrs. Phæbe J.
 1866. } Gordon, William G.
 1866. } Gordon, Mrs. Mary E.
 1867. Gorman, Miss Agnes.
 1866. Gossip, Mrs. Elizabeth.
 1865. Gould, Charles.
 1863. Gould, Miss Julia F.
 1858. } Graff, George.
 1858. } Graff, Mrs. Sarah B.
 1848. Grassie, William C.
 1866. Graves, Miss Alice C.
 1862. } Graves, Erastus A.
 1862. } Graves, Mrs. Cornelia J.
 1862. Graves, E.
 1858. Graves, Miss Fanny R.
 1866. Graves, Miss Henrietta A.
 1864. Graves, John M.
 1862. Graves, Mrs. Lucy M.
 1859. Graves, Miss Louisa M.
 1866. Graves, Miss Mary Ella.
 1857. Graves, Miss Mary Z.
 1859. } Graves, Rufus R.
 1859. } Graves, Mrs. Mary Jane.
 1855. Grayston, John.
 1849. Green, Miss Sarah Eliz'h.
 1864. Green, John.
 1855. Green, Miss Margaret.
 1854. Greenough, Miss Hannah.
 1866. Gregory, Mrs. Emma B.
 1857. Grierson, Mrs. Susanna.
 1866. Grierson, Miss Susie.
 1848. Griffin, Miss Sarah.
 1861. Griffith, John.
 1858. Grimshaw, Miss Ann.
 1858. } Grimshaw, Henry H.
 1858. } Grimshaw, Mrs. Eliz. C.
 1856. Griswold, Mrs. Henrietta.
 1852. } Griswold, Stephen M.
 1862. } Griswold, Mrs. Louisa M.
 1861. Gulick, John T.
 1865. Gunn, John.
 1865. Gustin, John H.
 1857. } Guthrie, Columbus B.
 1857. } Guthrie, Mrs.
 1857. Gwynn, Miss Mary.

H

1866. Habberton, Mrs. Esther E.
 1866. Habberton, Miss Hattie S.
 1866. Habberton, John.
 1866. Habberton, Miss Mary E.

Year
Admitted.

1866. Hagar, John.
1858. Hagar, Mrs. Susan.
1866. Hague, Thomas O.
1864. } Haight, Abner S.
1864. } Haight, Mrs. Harriet E.
1865. Haight, Mrs. Grace M.
1866. Haight, Jonathan.
1847. Hale, Richard.
1861. Hall, Miss Ellen.
1858. Hall, Miss Elizabeth.
1864. Hall, Miss Emma P.
1860. Hall, Joseph T. H.
1858. Halliday, Alexander.
1866. Halliday, Miss Amelia.
1866. Halliday, Miss Amy E.
1866. } Halliday, S. B.
1866. } Halliday, Mrs. Mary C.
1867. Hallock, Charles W.
1852. Hallock, Daniel B.
1865. Halsey, Miss Anna M.
1862. Halsey, Charles F.
1862. Halsey, Miss Mary.
1850. Halsey, James M.
1860. } Halsey, Warren.
1860. } Halsey, Mrs. Lydia.
1854. Halsted, Mrs. Elizabeth A.
1857. Halsted, Miss Juliet.
1864. Halsted, Miss Mary Ann.
1854. Hamilton, Cutler.
1858. Hamilton, Francis P.
1858. Hansell, Mrs. Lydia.
1857. Hansell, Thomas.
1867. Harris, Mrs. Margaret.
1863. Harris, Mrs. Mary Ann.
1865. Harris, William S.
1856. Hart, Mrs. Eugenia C.
1860. } Hart, Rev. Levi Wells.
1860. } Hart, Mrs. Georgiana N.
1865. Hart, Miss Sarah.
1848. Hartman, Mrs. Matilda S.
1866. Harwood, Miss Hattie E.
1864. } Harwood, William A.
1864. } Harwood, Mrs. S. M.
1852. } Haskell, Samuel S.
1850. } Haskell, Mrs. Elizabeth.
1866. Hastings, Frederick G.
1866. Hathaway, Miss Mary C.
1858. Havens, Miss Julia Eva.
1860. } Hawes, Peter A.
1860. } Hawes, Mrs. Mary.
1857. } Hawkins, David H.
1857. } Hawkins, Mrs. Julia P.
1856. Hawks, Miss C. H. E.
1858. Hawks, Mrs. Sarah M.
1859. Hawley, Anna P.
1857. } Hayden, Alfred P.
1857. } Hayden, Mrs. Nancy.
1864. } Hayes, Jonathan W.
1864. } Hayes, Mrs. Mary P.
1860. Hayes, Mrs. Mary C.
1862. Hayman, Mrs. Sarah.
1849. Haynes, Robert.
1858. Haynes, Mrs. Naomi.

Year
Admitted.

1858. } Haynes, Samuel.
1861. } Haynes, Mrs. Emeline.
1852. } Healy, Aaron.
1852. } Healy, Mrs. Elizabeth.
1865. Healy, Stephen W.
1855. Heath, Mrs. Elizabeth.
1858. Hemington, Miss Eliza.
1863. Hemstreet, Miss Elizabeth.
1858. Henshaw, Mrs. Maria E.
1866. Herron, Joseph M.
1854. Hervey, Mrs. Prudence.
1852. } Hickcox, George A.
1850. } Hickcox, Mrs. Caroline A.
1861. Hicks, Mrs. Emeline.
1862. } Hicks, Walter S.
1862. } Hicks, Mrs. Parmelia A.
1863. Higgins, Miss Ellen.
1862. Higgins, Robert.
1865. Hildreth, Augustus G.
1864. } Hill, Abraham.
1864. } Hill, Mrs. Carrie S.
1855. Hill, Mrs. Frances C.
1858. Hill, Mrs. Ellen W.
1858. Hill, Mrs. Huldah.
1866. Hill, Mrs. Mary Anne.
1864. Hilton, Mrs. Amelia.
1857. Hinkly, Miss Emily A.
1862. Hinman, Miss Clara.
1860. Hitchcock, Miss A. S.
1855. Hodges, Mrs. Ruth M.
1858. Hoffman, Mrs. Mary G.
1866. } Holmes, David S.
1866. } Holmes, Mrs. Sarah C.
1848. Holtbrook, Miss Emeline.
1860. Hooker, Mrs. Sophia.
1862. Hooper, Mrs. Anna Maria.
1847. Horsey, Mrs. Sophia.
1864. Horton, Miss Margaret R.
1859. Hosie, Alexander.
1852. House, Mrs. Elizabeth W.
1864. Howard, Charles M.
1864. Howard, Frank W.
1858. Howard, Mrs. Georgiana E.
1864. Howard, H. W. B.
1847. } Howard, John T.
1853. } Howard, Mrs. Susan T.
1857. Howard, John R.
1852. } Howard, Joseph P.
1857. } Howard, Mrs. Harriet F.
1858. Howard, Miss Susan R.
1855. Howell, Mrs. Nancy.
1856. } Hubbard, Abner.
1856. } Hubbard, Mrs. Elizabeth.
1857. } Hudson, George.
1857. } Hudson, Mrs. Esther C.
1862. Huffington, Miss Eliza.
1862. } Huffington, John W.
1862. } Huffington, Mrs. Julia E.
1858. Hulett, Mrs. Ellen A. T.
1866. Humphrey, Miss Agnes.
1858. } Hunt, James N.
1858. } Hunt, Mrs. Mary.
1866. Hunter, Miss Arabella.

Year
Admitted.

1863. } Huntington, Hiram L.
 1863. } Huntington, Mrs. Anna.
 1863. Huntington, John L.
 1860. Huntley, Mrs. Nancy M.
 1850. Hurlbut, Mrs. M. E.
 1857. } Hutchinson, John B.
 1857. } Hutchinson, Mrs. Ruth B.
 1858. } Hutchinson, John W.
 1862. } Hutchinson, Mrs. G. A.
 1862. Hutchinson, Miss Sarah R.
 1862. Huttamyer, Miss A. Maria.

I

1857. Ilsley, Caleb.
 1864. Ingham, Miss Annette.

J

1850. James, Miss Mary.
 1851. James, Mrs. Mary.
 1858. James, Miss Mary.
 1863. } James, William E.
 1863. } James, Mrs. Sarah.
 1865. Jaques, Richard D.
 1849. Jaques, Mrs. Susan D.
 1855. Jaques, Miss Zipporah D.
 1858. Jennings, George H.
 1854. Jennet, Mrs. Nancy.
 1858. Jernegan, Miss Sarah M.
 1856. Jewell, Mrs. Eliza J.
 1866. } Johnson, Carlisle P.
 1866. } Johnson, Mrs. Caroline.
 1858. Johnson, Mrs. Elizabeth A.
 1858. Johnson, Mrs. Elizabeth C.
 1866. Johnson, Miss Fanny E.
 1865. Johnson, Harlan P.
 1866. Johnson, Miss Harriet B.
 1852. Johnson, H. F.
 1858. } Jones, Benjamin P.
 1858. } Jones, Mrs. Anna M.
 1859. Jones, A. D.
 1861. Jones, Mrs. Elizabeth.
 1856. Jones, Miss Emeline.
 1851. Jones, Miss Emily.
 1851. Jones, Miss Harriet.
 1863. } Jordan, Thomas.
 1863. } Jordan, Mrs. Sarah.
 1862. } Joy, Henry B.
 1862. } Joy, Mrs. Elizabeth.
 1865. Joyce, Miss Harriet Emma.
 1865. Joyce, Thomas U.
 1866. Judd, Mortimer N.
 1850. Judson, Miss Mary Jane.

K

1851. Keeler, Amos.
 1860. Keen, Robert L.
 1858. Keese, Miss Charlotte W.
 1860. Kellogg, Mrs. Mary E.
 1860. Kelly, Miss Mary.
 1858. Kempshall, Miss Julia Ann.

Year
Admitted.

1856. Kennedy, Samuel C.
 1866. Kenney, Miss Maria L.
 1852. Kent, Mrs. Hannah C.
 1860. Kent, Mrs. Sarah Ann M.
 1866. Kent, Miss Sarah D.
 1855. Kimmersley, Mrs. Ann.
 1848. King, Mrs. Elizabeth.
 1866. } King, Horatio C.
 1858. } King, Mrs. Esther A.
 1847. King, Mrs. Jane Olivia.
 1858. Kingsley, Edwin E.
 1857. } Knapp, Francis.
 1857. } Knapp, Mrs. Eliza.
 1862. Knapp, Henry E.
 1854. Knapp, Joseph W.
 1854. Knapp, Rev. Nathan B.
 1858. Knight, Philip M.
 1853. Knoepfel, John G.

L

1848. Ladd, Miss Mary Ellen.
 1865. Lamb, Mrs. Helen.
 1865. Lamb, Miss Mary.
 1861. } Lancaster, Rev. Daniel.
 1861. } Lancaster, Mrs. Eliza G.
 1861. Lancaster, Daniel E.
 1861. Lancaster, Miss Helen.
 1861. Lancaster, Miss Ann E.
 1855. } Lane, Anthony.
 1866. } Lane, Mrs. Mary P.
 1857. } Lane, James.
 1858. } Lane, Mrs. Lois M.
 1865. Lane, Miss Mary Ida.
 1857. Lant, David.
 1854. La Praite, John.
 1860. Law, Charles.
 1861. Law, Charles R.
 1850. Lawrence, John B.
 1858. Leary, James L.
 1852. Ledyard, Miss Maria.
 1857. } Leigh, Robert.
 1857. } Leigh, Mrs. Georgiana.
 1858. Leonard, John.
 1855. Leonard, Mrs. Nancy.
 1857. Lewis, Mrs. Emma.
 1858. Lewis, Miss Fanny E.
 1865. Lewis, John.
 1864. Lightbody, James H.
 1853. } Lincoln, George B.
 1852. } Lincoln, Mrs. Mary A. M.
 1866. Lincoln, Geo. B., Jr.
 1859. Lissels, Miss Jane.
 1853. } Livingston, Geo. H.
 1853. } Livingston, Mrs. Eliz.
 1853. Lloyd, Henry H.
 1866. Long, Frederick H. C.
 1866. Long, Walter P.
 1858. Loomis, Miss Fanny A.
 1852. Love, Miss Margaret.
 1858. Lovett, William.
 1864. Low, John.
 1858. Lowe, Samuel.

Year
Admitted.

1857. Lowndes, Mrs. Elizabeth.
1858. Lownds, Miss Cecilia K.
1858. Lownds, Mrs. Jane M.
1858. Ludlow, W. P.
1852. Ludlam, Mrs. Sarah.
1866. Lunan, Miss Kate.
1857. Lunn, Mrs. Ann.
1864. Lunt, Mrs. Elizabeth H.
1866. } Lyman, Alfred E.
1866. } Lyman, Mrs. Elizabeth S.
1866. Lyman, Miss Helen O.
1866. Lyman, William A.
1848. } Lynde, Martinus T.
1862. } Lynde, Mrs. Eliz. T.
1848. Lynde, Mrs. Eliza W.
1854. Lyon, Mrs. Mariette.
1852. Lyons, Mrs. Ann.
1858. Lyons, Miss Eliza Ann.

M

1865. Mack, Mrs. Mary.
1860. Maconnell, Mrs. Elizabeth.
1865. Macy, Jared.
1858. McAlley, Miss Janet.
1849. McBride, Anthony.
1853. McCarty, Miss Mary E.
1864. McCollum, Mrs. Ella Lake.
1862. McChesney, Mrs. Elizabeth.
1858. McCormick, Lachlan.
1867. McCracken, Mrs. Mary Anne.
1856. McCray, Samuel H.
1850. McCrommell, Mrs. Margaret.
1851. } McElroy, Robert.
1851. } McElroy, Mrs. Elizabeth.
1862. McFarland, Miss Cath. E.
1848. } McFarland, James.
1848. } McFarland, Mrs. Elizabeth.
1858. } McGrotty, Alexander.
1859. } McGrotty, Mrs. H. L.
1862. McIntyre, Samuel.
1864. McKay, Miss Isabella.
1850. McKay, Miss Mary A.
1854. } McKay, William.
1854. } McKay, Mrs. Ann.
1867. McKenzie, Mrs. Hannah.
1867. McKenzie, Miss Helen.
1858. } McLaughlin, John.
1860. } McLaughlin, Mrs. Sus. K.
1866. McLeod, Donald.
1866. McMahon, Charles E.
1860. McMahon, Miss Helen R.
1856. McMahon, James.
1862. McMasters, Miss Sarah.
1858. McMillan, Andrew T.
1860. McMillan, Mrs. Margaret.
1857. McNighton, Miss Jane.
1865. McWilliam, Miss Annie.
1866. McWilliam, Miss Mary A.
1866. Maklen, Miss Lucy E.
1866. Malcolm, James R.
1858. Mallatrat, James.
1865. Mallatrat, James Wm.

Year
Admitted.

1857. Mallory, Miss Anna A.
1857. Mallory, Miss Frances T.
1850. Mallory, Miss Mary.
1857. Mallory, Mrs. Theresa F.
1857. } Manchester, Lysander W.
1851. } Manchester, Mrs. M. M.
1852. Mann, Mrs. Susan.
1858. Marchant, Mrs. Mary C.
1858. Markillie, Thomas.
1862. Marle, Mrs. Sarah E.
1861. Marquis, Mrs. Emma.
1866. Marsh, Charles C.
1866. Marsh, Irwin G.
1858. Marsh, John B.
1858. Marsh, William B.
1862. Marshall, Miss Lizzie.
1862. Martin, Mrs. Annie H.
1858. Martin, Miss Cornelia.
1858. } Martin, George G.
1858. } Martin, Mrs. Mary E. L.
1862. } Martin, James.
1862. } Martin, Mrs. Emily.
1858. Marvin, Miss Fanny.
1850. Marvin, Isaac.
1862. } Marvin, John.
1862. } Marvin, Mrs. Lydia A.
1858. } Marvin, Oliver W.
1858. } Marvin, Mrs. Cornelia C.
1858. Marvin, Miss Sarah.
1849. Maryott, Miss Elizabeth C.
1858. } Mason, John William.
1858. } Mason, Mrs. Hannah M.
1850. Mason, Joseph Warren.
1855. Mason, Mrs. Margaret.
1858. Mason, Miss Margaret J.
1858. Masters, Miss Delia A.
1859. Mather, Mrs. Caroline G.
1849. Mather, Mrs. Sarah.
1858. Mathews, Miss Adelaide W.
1853. Mathews, Henry E.
1856. May, Mrs. Emeline.
1860. Maynard, Mrs. Matilda T.
1866. } Mayo, J. Rhodes.
1866. } Mayo, Mrs. Elmira S.
1859. } Mears, G. Washington.
1864. } Mears, Mrs. Mary L.
1861. Meekes, Mrs. Caroline.
1861. Meekes, Miss Mary Eliz'h.
1855. Megarey, Mrs. Mary Anne.
1852. Meikle, Mrs. Irene.
1856. } Meldrum, Robert.
1856. } Meldrum, Mrs. Mary.
1850. Mellen, Mrs. Helen S.
1858. Mercein, Miss Caroline.
1858. Mercein, Miss Emma C.
1858. Mercein, Mrs. Mary.
1866. Mercer, Miss Josephine L.
1858. Merchant, Mrs. Sarah D.
1855. } Meriam, Silas A.
1859. } Meriam, Mrs. Louise A.
1858. Merker, Miss Mary Ann.
1858. Merriam, Mrs. Eliza.
1856. Merrifield, Mrs. Lizzie.

Year
Admitted.

1858. } Merrill, William F.
 1858. } Merrill, Mrs. Julia A.
 1858. } Merriman, Edwin R.
 1858. } Merriman, Mrs. Emily J.
 1865. Merriman, Ralph.
 1864. } Merwin, James B.
 1864. } Merwin, Mrs. Marg. A.
 1866. Miller, Miss Amanda.
 1857. Miller, Mrs. Clara Ely.
 1858. Miller, Miss Fanny Jane.
 1861. } Miller, Greenleaf P.
 1861. } Miller, Mrs. Nancy P.
 1855. Miller, Ira O.
 1850. Milliken, Mrs. Mary.
 1857. Mills, Mrs. Ann.
 1865. } Mills, Clark W.
 1865. } Mills, Mrs. Julia C.
 1862. Mills, George A.
 1849. Milne, Mrs. Mary.
 1858. Moneypenny, Richard H.
 1863. Monroe, Miss Caroline.
 1866. Monson, Homer G.
 1859. Monte, Mrs. Mary.
 1852. Montgomery, Mrs. M.
 1858. } Moody, Moses K.
 1855. } Moody, Mrs. Hannah M.
 1857. Moore, Miss H. Augusta.
 1860. } Mordough, James H.
 1860. } Mordough, Mrs. Mary.
 1858. Morgan, Mrs. Ann.
 1862. Morgan, Charles C.
 1860. Morley, James.
 1848. } Morrill, Henry E.
 1852. } Morrill, Mrs. Cordelia.
 1858. Morris, Mrs. Agnes.
 1858. Morris, Miss Agnes.
 1850. Morris, Mrs. Elizabeth.
 1858. } Morris, James.
 1853. } Morris, Mrs. Isab'a M. S.
 1853. Morris, Miss Martha.
 1858. Morris, John A.
 1863. Morrison, Mrs. Diana.
 1851. Morse, Mrs. Joanna S.
 1847. Morse, John F.
 1853. Moser, Mrs. Sarah L.
 1853. Moulton, Mrs. Emma C. R.
 1861. Mount, Miss Elizabeth.
 1862. Mowry, James T.
 1865. Muir, James B.
 1858. Muller, Mrs. Emma P. S.
 1863. Muller, James.
 1862. Muller, Miss Louisa.
 1858. Muller, Mrs. Marianne.
 1859. Munday, Mrs. Maria.
 1858. Munroe, Mrs. Lizzie C.
 1866. Murray, Charles H. P.
 1863. Murray, Mrs. Martha H.
 1862. Myers, Mrs. Catharine A.
 1856. } Myers, Evart.
 1861. } Myers, Mrs. Louise.
 1855. } Myers, Michael A.
 1856. } Myers, Mrs. Lucy A.

N

Year
Admitted.

1860. Nash, J. A.
 1866. Nash, Henry.
 1860. Nash, Mrs. Mary C.
 1858. } Neal, William H.
 1862. } Neal, Mrs. Lucy D.
 1853. Newberry, E. D.
 1850. Newton, Mrs. Catharine A.
 1851. } Nichols, Edward A.
 1851. } Nichols, Mrs. Cath. Y.
 1866. Nichols, George E.
 1851. } Nichols, George H.
 1856. } Nichols, Mrs. Sarah E.
 1858. Nichols, George K.
 1857. Nichols, Mrs. Oliver Agnes.
 1861. Noble, Miss Annie F.
 1849. } Noble, James.
 1849. } Noble, Mrs. Jeannette.
 1858. Norton, Dwight A.
 1862. Norton, Jonathan T.
 1866. } Noyes, James S.
 1866. } Noyes, Mrs. Jenny B.
 1858. Noyes, Mrs. Mary S.
 1860. } Nutting, Thomas B.
 1860. } Nutting, Mrs. Julia L.
 1864. Nutting, Thos. B. (2d).

O

1858. O'Brien, Richard.
 1853. Obenberger, Miss Matilda.
 1848. Old, Charles.
 1838. } Oliver, Charles H.
 1858. } Oliver, Mrs. Adelia A.
 1858. Olney, Mrs. Dolly E.
 1858. Onion, Mrs. Mary A.
 1860. } Orton, Jason R.
 1853. } Orton, Mrs. Sarah R.
 1862. Osmun, Mrs. Lucretia P.
 1858. Otis, Mrs. Cornelia L.
 1866. Otis, Mrs. Emma Jane.
 1843. } Otis, William H.
 1843. } Otis, Mrs. Elizabeth A.
 1865. } Ovington, Edward J.
 1865. } Ovington, Mrs. Maria N.
 1852. Ovington, Theodore T.

P

1867. Packer, Mrs. Margaret.
 1849. } Page, Amos C.
 1849. } Page, Mrs. Elizabeth.
 1863. Page, Mrs. Aurelia E.
 1858. } Painter, Thomas A.
 1858. } Painter, Mrs. Adelaide.
 1850. Palmer, A. Judson.
 1859. Palmer, Lorin.
 1861. Park, Mrs. Helen.
 1859. Parker, Asa.
 1860. Parker, Asa W.
 1859. Parker, Miss Harriet L.
 1858. Parker, Mrs. Rebecca.



Year Admitted.	
1854.	Parker, Mrs. Parmelia.
1866.	Parkhurst, David L.
1857.	Parmalee, Miss Jane Ann.
1857.	Parsons, James.
1857.	Parsons, Mrs. Amelia.
1866.	Partridge, Miss Hattie A.
1864.	Pate, Mrs. Harriet.
1864.	Pate, Miss Harriet E.
1852.	Payne, Mrs. Eliza.
1857.	Payne, Miss Mary H.
1857.	Payne, Miss Sarah E.
1866.	Pearce, Miss Matilda.
1854.	Peaslee, Miss Mary S.
1863.	Peck, Alfred A.
1863.	Peck, Mrs. Marian M.
1863.	Peck, R. Sanford.
1863.	Peck, Mrs. Rebecca R.
1853.	Perkins, Frederick.
1861.	Perkins, Mrs. Maria.
1862.	Perry, Miss Ann Eliza.
1849.	Perry, John J.
1849.	Perry, Mrs. M. E.
1852.	Peters, Edward J.
1858.	Pettis, Miss Pamela.
1848.	Phelps, Henry B.
1848.	Phelps, Mrs. Lucetta B.
1864.	Phillips, Mrs. Helen M.
1857.	Phillips, John P.
1866.	Phipps, Mrs. Catharine L.
1866.	Phipps, Charles L.
1866.	Pinckert, William.
1866.	Pine, Mrs. Frances G.
1850.	Pinkham, Miss Eliza M. A.
1850.	Pitt, John B.
1850.	Pitt, Mrs. Caroline.
1851.	Pittie, Mrs. Clarissa.
1848.	Plant, Edward.
1858.	Plate, Richard T.
1858.	Plate, Mrs. Louisa.
1866.	Polhemus, John D.
1866.	Polhemus, Mrs. Hattie A.
1856.	Pond, H. Augustus.
1856.	Pond, Mrs. Julia.
1851.	Porter, Augustus D.
1851.	Porter, Mrs. Keziah C.
1848.	Post, George W.
1848.	Post, Mrs. Cornelia E.
1858.	Post, Mrs. Mary A. J.
1852.	Post, William.
1855.	Potter, Miss Fanny.
1855.	Potter, Miss Josephine.
1866.	Potter, Miss Frances Anne.
1859.	Potter, Thomas.
1866.	Powell, Ardon K.
1862.	Powell, Rufus W.
1867.	Power, Mrs. Margaret E.
1853.	Pratt, Mrs. Caroline M.
1858.	Pratt, Miss Mary.
1858.	Pratt, William.
1858.	Pratt, Mrs. Sarah M.
1863.	Prescott, C. J.
1865.	Preston, Mrs. Sarah
1849.	Purchase, Miss Eleanor.

Year Admitted.	
1858.	Queen, James St. Clair.
1866.	Quinn, Miss Lucy E.
R	
1858.	Rae, Richard.
1858.	Rae, Mrs. Helen J.
1858.	Randall, Lewis G.
1858.	Randall, Mrs. Mary E.
1866.	Randolph, Mrs. Harriet.
1865.	Rankin, Andrew N.
1866.	Rankin, Mrs. Eliza R.
1860.	Rankin, John.
1860.	Rankin, Mrs. Eliza.
1862.	Rapp, Miss Lizzie.
1853.	Raymond, Miss Almira P.
1858.	Raymond, Carrington H.
1858.	Raymond, Charles W.
1862.	Raymond, Mrs. Clara W.
1858.	Raymond, Miss Harriet J.
1853.	Raymond, Miss Eliza O.
1858.	Raymond, Robert R.
1858.	Raymond, Mrs. Mary A.
1857.	Raymond, Rossiter W.
1866.	Raymond, Mrs. Sarah D.
1854.	Raymond, Sheldon C.
1864.	Raymond, Miss Susan H.
1861.	Raynor, Miss Amy.
1867.	Raynor, Miss Ellen A.
1858.	Reanier, William.
1858.	Reanier, Mrs. Martha.
1857.	Reasoner, Mrs. Ruth Ann.
1866.	Redhouse, William.
1857.	Reed, J. Herbert.
1862.	Reed, Mrs. Anna.
1858.	Reeve, Miss Elizabeth.
1858.	Reeve, Mrs. Lydia Crane.
1865.	Reynolds, Mrs. Olivia.
1865.	Reynolds, Miss Olivia.
1865.	Reynolds, John.
1848.	Rich, Mrs. Mary.
1853.	Rich, Miss Mary S.
1862.	Rich, Miss Sarah F.
1856.	Richardson, Miss Louisa L.
1849.	Riecks, Carsden W.
1849.	Riecks, Mrs. Matilda.
1862.	Riecks, Miss Martha E.
1858.	Rippier, Stephen J.
1858.	Rippier, Mrs. Rebecca.
1858.	Rippier, Thomas S.
1858.	Rippier, Mrs. Sarah.
1858.	Ripton, Mrs. Lucy Jane.
1857.	Robbins, Samuel.
1857.	Robbins, Mrs. Sophronia.
1854.	Roberts, Albert.
1854.	Roberts, Edward.
1864.	Roberts, Mrs. Mary E.
1860.	Roberts, Mrs. Mary.
1853.	Robertson, Archibald.
1856.	Robinson, David W.
1855.	Robinson, George C.
1855.	Robinson, Mrs. Mary L.

Year
Admitted.

1853. Robinson, James C.
 1857. Robinson, John C.
 1858. } Robinson, Marcus W.
 1858. } Robinson, Mrs. Abigail S.
 1856. Rockwell, Mrs. Isabella.
 1862. Rockwood, Justin E.
 1856. Rockwood, Mrs. Mary A.
 1855. Rogers, Mrs. Adeline.
 1855. Rogers, Clifford J.
 1858. Rogers, Mrs. Eleanor H.
 1864. Rogers, Miss Mary E.
 1855. Rogers, Mrs. Jane R.
 1863. Roome, Mrs. Sarah F. W.
 1852. } Ropes, Reuben W.
 1855. } Ropes, Mrs. Maria L.
 1856. Roth, George J.
 1858. Roundy, Benj. B.
 1852. } Royall, John H.
 1852. } Royall, Mrs. Louisa H.
 1861. Roys, Mrs. Huldah.
 1857. } Rumrell, Marshall.
 1853. } Rumrell, Mrs. Anna.
 1860. Russell, H. Y.
 1861. } Ryan, James E.
 1861. } Ryan, Mrs. Adelaide.
 1858. Ryer, Mrs. Margaret Ann.

S

1866. Sage, Henry W.
 1858. Sammis, Mrs. Amanda B.
 1866. Sampson, Mrs. Mary D. P.
 1860. } Sanderson, Elvathan L.
 1860. } Sanderson, Mrs. Mary E.
 1850. } Sanger, Whiting.
 1850. } Sanger, Mrs. Lucy C.
 1864. Saunders, Mrs. Sarah E.
 1858. Sayre, Mrs. Eliza.
 1857. Scales, Miss Mary Nelson.
 1866. Schastei, George Alfred.
 1864. Schermerhorn, Thoms.
 1857. Scott, Miss Mary Jane.
 1866. Scrimshaw, Frederick.
 1848. Scudder, Mrs. Phoebe.
 1858. } Seabury, Alexander.
 1858. } Seabury, Mrs. Lydia B.
 1858. Seaman, Mrs. Eliza M.
 1854. Sellick, Mrs. T.
 1857. } Seymour, George N.
 1857. } Seymour, Mrs. Emily L.
 1865. Seymour, Miss Millicent.
 1858. } Shaw, Prosper P.
 1858. } Shaw, Mrs. Catherine.
 1865. Shaw, Wesley A.
 1858. } Shearman, James A.
 1858. } Shearman, Mrs. Helen.
 1858. Shearman, Miss Julia A.
 1858. } Shearman, Thomas G.
 1860. } Shearman, Mrs. Ella.
 1862. Shepherd, Mrs. Mary E.
 1856. Sherer, Edward.

Year
Admitted.

1852. Sherer, Mrs. Susan H.
 1866. Sherwood, Mrs. Caroline H.
 1866. Sherwood, William.
 1862. Shipman, Miss Mary
 1863. Shipman, Miss Sarah.
 1857. } Shook, Henry G.
 1857. } Shook, Mrs. Olivia M.
 1858. Shook, Hermon Hinsdale.
 1858. Shook, Revere D.
 1851. Shultz, Miss Mary.
 1866. Sickles, George E.
 1852. Silliman, Mrs. Elizabeth.
 1848. Silver, James Madison.
 1857. Sim, James.
 1857. Simonite, Mrs. Susan.
 1858. Sizer, Nelson.
 1866. Skaat, Mrs. Elizabeth.
 1849. Skidmore, Mrs. Emeline.
 1863. Skinner, Miss Frances C.
 1859. Slaughter, Mrs. Clara C.
 1858. Sleight, Miss Frances C.
 1859. Small, Miss Margaret.
 1866. Smith, Albert H.
 1849. Smith, Alfred W.
 1866. } Smith, Alonzo B.
 1866. } Smith, Mrs. Sarah E.
 1858. Smith, Barlow J.
 1858. Smith, Miss Deborah.
 1852. } Smith, Jonas W.
 1852. } Smith, Mrs. Clarinda.
 1849. Smith, Mrs. Eliza Ann.
 1861. Smith, Mrs. Harriet E.
 1864. Smith, Miss Helen E.
 1864. Smith, Miss Joanna.
 1862. } Smith, John C.
 1862. } Smith, Mrs. Sarah J.
 1865. Smith, Joseph.
 1866. Smith, Miss Louise.
 1849. Smith, Mrs. Lydia M.
 1849. Smith, Miss Mary.
 1866. Smith, Mrs. Mary B.
 1848. Smith, Mrs. Mary D.
 1858. Smith, Miss Rebecca H.
 1857. Smith, Mrs. Sarah A.
 1858. Smith, Miss Sarah Jane.
 1855. } Smith, Sidney H.
 1855. } Smith, Mrs. Josephine H.
 1849. Smith, Miss Sophia G.
 1854. Smith, Miss Susan.
 1858. Smith, T. Worthington,
 1851. } Smith, William B.
 1860. } Smith, Mrs. Harriet T. H.
 1857. } Smith, William P.
 1857. } Smith, Mrs. Marion E.
 1857. Smith, Miss Catherine M.
 1847. Southwick, Mrs. Ellen D.
 1858. Southwick, Mrs. Elizabeth S.
 1858. Sowden, James B.
 1865. Sparks, Miss Frances W.
 1853. Spencer, Charles.
 1852. } Spencer, George G.
 1849. } Spencer, Mrs. Caroline.

Year
Admitted.

1849. } Spencer, Uriah H.
1849. } Spencer, Mrs. Jane M.
1852. Spencer, Miss Maria L.
1862. Spencer, Miss Mary W.
1863. Spencer, William H.
1865. Sprague, Miss Annie.
1860. Sprague, Mrs. Margaret M.
1852. Staats, Samuel A.
1850. Stanly, Mrs. Pamela M.
1855. Stanton, Miss Eliza Jane.
1853. Starbuck, Charles C.
1865. Stebbins, Mrs. Ellen E.
1853. Stebbins, Mrs. Sophia W.
1858. Stevens, Mrs. Ann C.
1858. } Steele, Michael M.
1858. } Steele, Mrs. Catharine G.
1854. Stevens, Mrs. Harriet.
1861. Stevens, T. Jefferson.
1861. Stevenson, Miss Isabella.
1859. Stewart, Mrs. Isabella.
1858. } St. John, Jesse.
1857. } St. John, Mrs. Susan B.
1865. } Stone, Samuel D.
1865. } Stone, Mrs. Ellen L.
1858. } Storrs, Augustus.
1858. } Storrs, Mrs. Antoinette.
1866. Storrs, Miss M. Antoinette.
1858. Storrs, Miss Harriet Fitch.
1861. Storrs, Miss H. W.
1847. Story, Mrs. Adelia Ann.
1857. Stover, Wm. S.
1858. Stowe, Frederick William.
1858. Stowe, Mrs. H. Beecher.
1849. Stringer, Miss Mary.
1862. Strong, Miss Arabella.
1862. Strong, Samuel F.
1849. } Studwell, Alexander.
1849. } Studwell, Mrs. Lucretia.
1858. } Studwell, Dwight.
1861. } Studwell, Mrs. Hannah M.
1858. Studwell, George H.
1852. Studwell, Mrs. Susan W.
1858. Styles, Miss Helen.
1866. Swain, Augustus C.
1865. Swany, Arthur A.
1858. Swany, Mrs. Catherine S.
1858. Swezey, Mrs. Phoebe.
1866. Swenarton, S. Augustus.
1858. Sweetzer, Horatio.
1858. Swim, Mrs. Martha L. F.
1850. } Switzer, John Augustus.
1848. } Switzer, Mrs. Mary Ellen.
1866. Sylvester, Miss Almira L.
1865. Symmes, Miss Addie M.

T

1858. Talcott, William Stewart,
1858. Tall, Frederick.
1865. Tallmadge, Daniel W.
1858. Taiman, Miss Angelica.

Year
Admitted.

1856. Tappan, Mrs. Anne.
1856. } Tappan, Lewis.
1856. } Tappan, Mrs. Sarah J.
1849. Tassie, Miss Magdalen.
1848. Taylor, Miss Emma.
1866. Taylor, George S.
1859. Taylor, James.
1854. } Taylor, Samuel G.
1854. } Taylor, Mrs. Lucinda G.
1858. Taylor, Miss Sarah A.
1856. Teale, David C.
1862. Thalheimer, Henry B.
1848. Thalheimer, Miss Mary E.
1848. Thalheimer, Mrs. Mary L.
1858. Thatford, Miss Caroline.
1853. Thompson, Miss Emily.
1858. Thorne, Mrs. Mary Anne.
1858. Thorne, Miss Emma.
1860. Tilley, Mrs. Eliz. A.
1866. Tilney, Mrs. Janet.
1866. Tilney, Miss Minnie.
1866. Tilney, Robert.
1866. Tilney, Thomas J.
1852. Tilt, Mrs. Angeline M.
1853. } Tilton, Theodore.
1851. } Tilton, Mrs. Elizabeth M.
1866. Titus, Mrs. Annie L.
1865. Todd, David P.
1865. Todd, Miss Naomi M.
1865. } Todd, S. Edwards.
1865. } Todd, Mrs. Rhoda P.
1865. Todd, Sereno E., Jr.
1866. Toland, Mrs. Sarah E. B.
1848. Tompkins, Mrs. Ann Eliza.
1858. Tompkins, Miss Mary S.
1852. Tomlinson, Mrs. Martha M.
1862. Topp, Mrs. Eliza C.
1856. Topping, Miss Mary J.
1857. Trainor, Miss Mary Jane.
1861. Trask, Mrs. Eliza.
1862. Trask, Miss Ellen.
1865. Treadway, Frederick.
1860. Treadwell, Mrs. Sophronia.
1862. Tremper, Mrs. Maria.
1866. Tremper, Miss Mary A.
1851. Tubbs, Samuel W.
1866. Tukesbury, Erwin M.
1858. Tupper, Miss Lydia.
1858. Tupper, William Vaughan.
1847. Turner, Mrs. Louisa.
1858. Turner, Mrs. Elizabeth.
1866. Turner, Erdix T.
1862. } Tuthill, E. W.
1862. } Tuthill, Mrs. Matilda.
1858. Tweedie, Mrs. Anabella N.
1867. } Twist, Henry.
1867. } Twist, Mrs. Elizabeth.
1858. Tydeman, Wm. Edmund.
1859. } Tyler, Adrian J.
1862. } Tyler, Mrs. Mary.
1856. Tyler, William.
1850. Tyson, Mrs. Catherine.

Year Admitted.	U
1852.	Underhill, Miss Caroline.
1852.	Underhill, Miss Sarah J.
1862.	Upham, Mrs. Louisa S.
1858.	Upham, Victor De M.
1858.	Upton, Miss Maria M.

V
1858. } Vail, Charles B.
1858. } Vail, Mrs. Emeline M.
1858. Vail, Miss Elizabeth S.
1864. Vail, George A.
1858. } Valentine, Brewster.
1858. } Valentine, Mrs. Ann E.
1858. } Valentine, David.
1858. } Valentine, Mrs. Caroline.
1850. Valentine, Mrs. Mary E.
1858. Valentine, William.
1858. Vanderbilt, Thomas.
1855. Van Doren, Mrs. Susan A.
1865. Van Nostrand, Miss A.
1861. Veyrasset, Miss Louisa.
1857. Viele, Mrs. Charlotte.
1862. Vosburgh, Miss Helen A.
1858. Vosburgh, Mrs. Jane L.

W
1849. Wade, Mrs. Clara G.
1858. Walker, Mrs. Eliza.
1849. Walker, Miss Emily.
1858. Walker, L. Dwight.
1865. Walker, Miss Meggie.
1858. Wallace, Miss Elizabeth.
1858. Wallace, Walker.
1858. Walling, Mrs. Mary F.
1865. Walter, Miss Louise.
1852. Walton, Mrs. Barbara.
1853. Ward, Miss Esther.
1858. Ward, Joseph G.
1851. Ward, Mrs. Laura M.
1866. Ward, Miss Maria B.
1853. Warnock, Miss Mary.
1866. Warring, Mrs. Aleda.
1858. Washbourne, Charles.
1852. } Waterman, Thomas S.
1857. } Waterman, Mrs. Lydia.
1866. Watson, Chauncey R.
1858. } Watson, Elias.
1866. } Watson, Mrs. Sarah M.
1865. Watson, Miss Ella.
1858. Watson, Miss Frances.
1858. Watson, George De Leroy.
1861. Watson, Mrs. Mary.
1852. Watts, Isaac.
1847. } Webb, John.
1847. } Webb, Mrs. Martha.
1862. } Weck, Philip.
1862. } Weck, Mrs. Frances.
1861. Weed, Mrs. Eliza M. G.

Year Admitted.	
1860.	{ Weeden, Joseph B.
1860.	{ Weeden, Mrs. Jane B.
1866.	Weeks, Eugene J.
1857.	Weir, Miss Julia.
1864.	Weld, Mrs. Mary A.
1865.	Weld, Mason C.
1865.	Welford, Miss Isabella.
1858.	Wells, George G.
1855.	Wells, Henry M.
1867.	Wells, Miss Marie E.
1857.	Welsh, John.
1865.	West, Wm. F.
1852.	{ Westcott, John.
1852.	{ Westcott, Mrs. Anna.
1851.	Wheeler, Mrs. Ann Eliza.
1858.	Wheeler, Mrs. Caroline.
1858.	Wheeler, Mrs. Emma D.
1858.	Wheeler, Miss Lillie L.
1866.	Wheeler, Willis L.
1849.	{ Wheelock, Adam D.
1848.	{ Wheelock, Mrs. Laura A.
1865.	Wheelock, Miss Helen G.
1862.	Wheelock, Miss Laura F.
1866.	Whetts, Mrs. Sarah.
1849.	{ Whipple, Rev. George.
1849.	{ Whipple, Mrs. Alice.
1864.	White, Mrs. Catherine.
1860.	White, Miss Fanny M.
1858.	White, Mrs. Jane Maria.
1865.	White, Miss Katy S.
1857.	White, Mrs. Lucy J.
1858.	{ White, Mortimer G.
1862.	{ White, Mrs. Emma B.
1866.	{ White, Stephen V.
1866.	{ White, Mrs. Eliza M.
1856.	{ White, William B.
1856.	{ White, Mrs. Ophelia.
1852.	Whiting, Mrs. Mary.
1851.	{ Whiting, Mason.
1851.	{ Whiting, Mrs. Eliza.
1858.	Whiting, Wm. Mason.
1856.	Whitman, Albert.
1849.	{ Whitney, Abijah.
1849.	{ Whitney, Mrs. Eliz. J.
1853.	Whitney, Edward J.
1858.	{ Whitney, Henry N.
1862.	{ Whitney, Mrs. Kate S.
1863.	{ Whitney, Jesse J.
1863.	{ Whitney, Mrs. Sarah.
1850.	Whitton, Miss Margaret.
1850.	Whitton, Mrs. Sarah.
1858.	Wiegand, Conrad.
1855.	Wierum, Otto C.
1848.	{ Wilbur, Charles.
1843.	{ Wilbur, Mrs. Mary.
1866.	Wilcox, Miss Augusta.
1853.	Wilcox, Mrs. Sarah.
1851.	{ Wilde, Robert T.
1851.	{ Wilde, Mrs. Elvira D.
1842.	Wilkes, Mrs. Helen.
1850.	Wilkes, Miss Helen M.
1852.	Williams, Miss Abby.
1864.	Williams, Miss Fanny.

Year
Admitted.

1865. Williams, Miss Isabel.
1852. } Williams, John.
1852. } Williams, Mrs. Martha.
1802. Williams, Miss Lizzie B.
1857. Williams, Mrs. Louisa.
1865. Williams, Miss Louise.
1860. Williams, Mrs. Sarah.
1860. Williams, Miss Sidney.
1857. Williams, Timothy.
1853. Williamson, John.
1857. Williamson, Mrs. Margaret J.
1848. Willis, Mrs. Angenette B.
1863. Willis, Mrs. Harriet.
1859. Wilmot, Mrs. Sarah M.
1852. } Wilson, Elijah.
1854. } Wilson, Mrs. Eliza J.
1848. Wilson, Mrs. Elizabeth.
1866. Wilson, Miss Isabel B.
1858. Wilson, Joseph R.
1858. Wilson, Miss Kate Eleanor.
1853. Winser, Henry J.
1853. Winser, Mrs. L. H.
1864. Winslow, Mrs. Eliza A.
1858. Winter, Mrs. Catherine.
1858. Winter, Miss Caroline B.
1858. Winter, Henry G.
1866. Wiswall, Lewis.

1850. Wood, Miss Artelissa.
1855. Wood, Mrs. Georgiana.
1851. Wood, Mrs. Mary.
1849. Wood, Miss Marinda.
1866. Wood, Mrs. Sarah R.
1862. Wood, Thomas E.
1859. } Woodbridge, Joseph E.
1859. } Woodbridge, Mrs. S. E.
1857. Woods, Mrs. Sarah Ann.
1863. } Work, Alanson.
1858. } Work, Mrs. Henrietta L.
1858. Work, Mrs. Mary Ann.
1848. Work, Ward A.
1853. } Wright, James.
1853. } Wright, Mrs. Mary.
1857. Wyburn, John.

Y

1862. Yale, Amerton.
1862. Yale, Leroy M.
1862. Yates, Michael.
1865. Young, Miss Ruth.
1866. Young, Selah.

Z

1851. Zundel, John.

Alphabetical List of former Members of Plymouth Church, who have Died or left the Church by letter or otherwise, prior to January 6, 1867.

FROM "MANUAL OF PLYMOUTH CHURCH (1867)."

. Names of persons who died while members of the Church are printed in *italics*; and names of husband and wife are united by a brace.

A

Admitted.	Names.	Connection dissolved.
1855	{ Abbott, Austin.....	1858
1855	{ Abbott, Mrs. Ellen L. G.....	1858
1858	{ Abbott, Lyman.....	1862
1859	{ Abbott, Mrs. Abby F. H.....	1862
1854	{ Abbott, Benjamin Vaughan.....	1864
1854	{ Abbott, Mrs. Elizabeth T.....	1864
1858	<i>Abbott, Waldo.....</i>	1864
1848	{ Aber, Smith M.....	1858
1848	{ Aber, Mrs. Hannah M.....	1858
1849	Adams, Mrs. Phoebe Vanderhoff.....	1856
1851	Anderson, Mrs. Mary.....	1856
1851	{ Andree, Frederick.....	1863
1851	{ <i>Andree, Mrs. Caroline M.....</i>	1860
1849	{ Arnold, Samuel G.....	1854
1849	{ Arnold, Mrs. Sarah G.....	1854
1856	Ashfield, Mrs. Elizabeth Smith.....	1865
1849	Ashley, Mrs. Amelia Poinier.....	1854
1849	{ Askham, John.....	1854
1849	{ Askham, Mrs. Harriet.....	1854
1852	Atkinson, James F.....	1857
1858	<i>Atkinson, William....</i>	1862
1860	<i>Atwater, Miss Frances H.....</i>	1866
1849	Austin, Miss Sarah Evelina.....	1861
1848	Avery, Charles A.....	1866

B

Admitted.	Names.	Con. dis.
1858	Badger, Mrs. Elizabeth C.....	1864
1850	Baker, Daniel.....	1858
1852	Baker, Origen M.....	1857
1848	Ball, John.....	1850
1858	Baright, Mrs. Sophia W.....	1866
1853	{ Barker, Ezra D.....	1857
1848	{ Barker, Mrs. Maria D.....	1857
1851	<i>Barnsdall, John</i>	1863
1857	Barnum, Miss Annie.....	1860
1855	<i>Barnum, Miss Sylvia</i>	
1864	Barrow, Miss Kate.....	1866
1847	Batchelder, Francis E. M.....	1854
1856	{ <i>Battelle, Albert T</i>	
1856	{ <i>Battelle, Mrs. Mary M</i>	
1859	Beach, Henry D.....	1861
1859	Beach, Miss Maggie.....	1864
1851	Beach, Thomas.....	1853
1848	<i>Beecher, William A</i>	1864
1858	<i>Belfour, Miss Sina</i>	1865
1848	<i>Bement, Caroline P</i>	
1851	Benedict, Henry.....	1851
1849	{ Benedict, Lewis S.....	1864
1849	{ Benedict, Mrs. Harriet.....	1864
1855	Berry, Miss Sarah B.....	1855
1852	<i>Bertrand, Mrs. Elizabeth</i>	1866
1853	Bird, Miss Helen Maria.....	1865
1864	<i>Bishopric, Mrs. Elizabeth</i>	1866
1859	Bixby, Joseph R.....	1862
1850	<i>Blake, Mrs. Abby L</i>	1859
1848	<i>Blake, Mrs. Mary E</i>	
1859	Blakesley, Henry A.....	1861
1852	Bliss, Mrs. Abby W.....	1862
1855	{ Bloss, Charles W.....	1856
1855	{ Bloss, Mrs. Jane.....	1856
1853	{ Bloss, Josiah.....	1854
1853	{ Bloss, Mrs. Mary.....	1854
1857	<i>Bodwell, Miss Susan O</i>	1863
1854	Bonta, Miss Elizabeth.....	1866
1861	Booth, John.....	1863
1847	<i>Bowen, Mrs. Lucy Maria</i>	1863
1852	Boyd, Robert M.....	1863
1857	Brewster, Lucius G.....	1863
1848	Briggs, Mrs. Mary Payne.....	1866
1852	{ Brockway, Daniel W.....	1854
1853	{ Brockway, Mrs. Emma E.....	1854
1850	Brodhead, Miss Harriet R.....	1852

Admitted.	Names.	Con. dis.
1850	{ Brown, Josiah T	1853
1850	{ Brown, Mrs. Eliza Ann	1853
1858	Brown, Miss Julia	1863
1848	Brown, Miss Maria	1849
1858	Brown, Miss Martha E.	1866
1859	{ Brownell, Franklin C	1862
1859	{ Brownell, Mrs. Mary B.	1862
1862	<i>Brush, Mrs. Alice Bowers.</i>	1865
1848	<i>Bullard, Jesse.</i>	1851
1857	Bunce, Jonathan B	1860
1847	{ <i>Burbank, Gardner.</i>	1848
1847	{ Burbank, Mrs. Susan	1848
1849	Burckett, Mrs. Sarah Kellogg	1853
1858	<i>Burdick, Mrs. Octavia C</i>	1864
1847	<i>Burgess, Daniel.</i>	1857
1858	<i>Burgess, Miss Lizzie M.</i>	1861
1851	Burke, Miss Jeannette	1853
1850	<i>Burnham, George W.</i>	1853
1855	Burnham, Mrs. Mary R.	1860
1848	Burton, Miss Louisa	1854
1853	Butler, Miss Sarah	1853

C

1852	<i>Cahoone, Mrs. Mary.</i>	1853
1848	Cain, Mrs. Elsie Maria, <i>exc'd</i>	1850
1849	Cam, Miss Jane	1850
1853	Cammett, Miss Louisa	1860
1860	<i>Camp, Mrs. Mary E.</i>	1866
1848	{ Camp, Samuel K.	1856
1848	{ <i>Camp, Mrs. Mary K.</i>	1852
1848	Campbell, Archibald	
1851	Cannon, Rev. Josiah	1857
1847	Cannon, Mrs. Mary	1855
1850	<i>Carman, Miss Harriet</i>	1851
1850	<i>Carman, Mrs. Jane.</i>	1851
1850	Carman, John B.	1856
1852	Carman, William	1856
1856	Case, J. Hart	1863
1852	{ Chandler, Sylvester S	1853
1852	{ Chandler, Mrs. Catherine	1853
1854	{ Charlton, John	1857
1854	{ Charlton, Mrs. Martha	1857
1858	<i>Chase, Jonathan.</i>	1863
1847	Child, Miss Eleanor	1853
1848	{ Child, Joseph H.	1862
1848	{ <i>Child, Mrs. Fidelia</i>	1850
1847	<i>Child, Miss Penelope</i>	1864

Admitted.	Names.	Con. dis.
1852	Chown, Miss Mary E.....	1856
1857	{ Christianson, Christian T.....	1857
1857	{ Christianson, Mrs. Emmy Laura.....	1857
1849	Church, Mrs. Lydia Everingham.....	1850
1848	Churchill, Francis E.....	1851
1854	<i>Clark, Burton E.....</i>	1866
1849	Clark, Miss Anna E.....	1850
1850	Clary, Mrs. Louisa.....	1854
1848	Clement, Mrs. Mary E.....	
1852	Cluff, Henry G.....	1866
1862	{ Coe, Israel.....	1865
1862	{ Coe, Mrs. Huldah.....	1865
1855	Coe, Spencer W.....	1858
1861	<i>Cogswell, Mrs. Annis.....</i>	1864
1849	Colver, Mrs. Ann E.....	1852
1861	Colcord, Andrew D.....	1862
1857	Comins, Miss Ellen M.....	1863
1858	Cook, Miss Lizzie B.....	1862
1859	{ Corey, William.....	1866
1859	{ Corey, Mrs. Phoebe L.....	1866
1852	Corning, Miss Catherine M.....	1858
1852	Corning, D. Austin.....	1857
1857	Corning, Edward, Jr.....	1858
1849	{ <i>Corning, Edward.....</i>	1861
1849	{ <i>Corning, Mrs. Catherine M.....</i>	1853
1848	Corning, Jasper E.....	1858
1848	Corning, Rev. J. Leonard.....	1854
1854	Cornish, George.....	1855
1850	Corwin, Mrs. Charlotte A.....	1858
1853	Cottrell, Henry.....	1860
1859	<i>Couzens, Mrs. Susan.....</i>	
1858	Crane, Geo. L.....	1865
1848	Cummings, Wm. R.....	1858
1852	Curtis, W. W.....	1854
1862	{ Cushing, George W. B.....	1865
1862	{ Cushing, Mrs. Sophia.....	1865
1862	Cushing, Miss Mary E.....	1865
1849	{ Cutter, William T.....	1854
1849	{ Cutter, Mrs. Frances Maria.....	1854
1849	Cutter, Miss Margaret Eliza.....	1852

D

1853	{ Damai, Cornelius.....	1854
1853	{ Damai, Mrs. Sarah.....	1854
1849	Danforth, William.....	1849
1851	<i>Danforth, Miss Frances A.....</i>	1851
1851	<i>Danforth, Mrs. Lydia.....</i>	1862

Admitted.	Names.	Con. dis.
1858	Dauchy, S. Theodore.....	1864
1849	{ <i>Davenport, William</i>	1859
1849	{ <i>Davenport, Mrs. Catherine M.</i>	1862
1848	Davis, Isaac F.....	1866
1851	Davis, Mrs. Catherine.....	1866
1852	Davis, Charles E.....	1853
1848	{ Davis, John D.....	1853
1848	{ Davis, Mrs. Esther.....	1853
1847	{ Day, Sherman.....	1856
1847	{ Day, Mrs. Elizabeth Ann.....	1856
1849	Day, Miss Harriet King.....	1856
1851	Day, Willard.....	1851
1851	<i>Day, Mrs. Margaret</i>	
1863	<i>Dayton, Miss Clara</i>	
1854	Dean, Miss Charlotte.....	1854
1852	Dean, Edward H.....	1853
1855	Dehart, Miss Elizabeth H.....	1858
1848	<i>Demott, Richard C.</i>	1852
1854	Denny, James P.....	1858
1849	Dikeman, George W.....	1854
1857	Dixon, Mrs. Emily.....	1861
1848	{ Doty, Samuel C.....	1857
1848	{ Doty, Mrs. Abby Ann.....	1857
1858	Doughty, Miss Gertrude.....	1861
1855	{ Douglas, Charles.....	1865
1855	{ Douglas, Mrs. Cornelia.....	1865
1855	Dow, Charles L.....	1859
1861	Downes, Mrs. Lilla Rogers.....	1866
1862	Drake, Miss Ella.....	1864
1853	Duff, Alexander.....	1855
1857	<i>Duryea, John C.</i>	1861

E

1858	<i>Earnest, Miss Mary</i>	1865
1847	{ Edwards, William.....	1848
1847	{ Edwards, Mrs. Rebecca.....	1848
1858	Evans, Daniel W.....	1863
1853	{ Evans, Sumner F.....	1858
1850	{ Evans, Mrs. Mary E.....	1858
1861	Everest, Rev. Charles H.....	1865
1860	{ Everitt, Thomas R.....	1865
1860	{ Everitt, Mrs. Elizabeth.....	1865

F

1848	Fairchild, Miss Fanny.....	
1849	Fairman, Mrs. A. P.....	1851

Admitted.	Names.	Con. dis.
1853	Falkner, Rev. Bishop	1866
1858	Falkner, Mrs. Elizabeth	1866
1855	Falkner, Miss Annie A	1866
1853	Fanning, David G	1857
1851	<i>Fanning, Mrs. Lucy H.</i>	1853
1854	{ Fanning, Thomas C., Jr.	1861
1855	{ Fanning, Mrs. Cornelia L.	1863
1858	{ Fay, Edmund B	1861
1858	{ Fay, Mary Jane	1861
1849	{ <i>Fisher, Samuel</i>	1855
1849	{ Fisher, Mrs. Marianna Ann.	1857
1848	Fitch, Mrs. Caroline	1863
1857	Fitch, Mrs. Caroline	1862
1857	Fitch, Miss Frances	1862
1852	Fletcher, Mrs. Margaret	1866
1850	<i>Fletcher, Mrs. Olive J.</i>	1865
1858	<i>Fletcher, Thomas J.</i>	1866
1852	Fonda, Hiram J	1860
1861	Ford, Miss Cornelia M	1864
1858	Foster, Miss Mary	1863
1858	Foster, Mrs. Mary Jane	1866
1850	Fowler, Henry	1856
1851	{ Fuller, Joseph C	1866
1851	{ Fuller, Mrs. Emily H	1866

G

1861	Gale, Thomas	1861
1858	{ Gallaudet, Peter W	1861
1858	{ Gallaudet, Mrs. Margaret D	1861
1857	Gardes, Henry	1858
1858	Gaylor, Miss Caroline E	1866
1858	Gaylor, Miss Lucy C	1866
1857	Gaylord, Elijah M	1866
1851	Gilbert, Edward	1856
1851	Gilbert, John	1855
1852	Gilbert, Mrs. Sarah B	1856
1858	Gilkison, Mrs. Frances R	1861
1855	Gill, William	1857
1852	Glover, William H	1858
1848	Goodrich, Miss Christine	1855
1848	{ Goodrich, Josiah B	1855
1848	{ Goodrich, Mrs. Mary B	1855
1848	Goodrich, Miss Mahala	1855
1850	{ Graff, Henry	1866
1850	{ Graff, Mrs. Sarah	1866
1853	Grant, Mrs. Mary	1856
1857	Green, Miss Annie R	1866

Admitted.	Names.	Con. dis.
1858	Green, John	1860
1848	{ <i>Green, Warren</i>	1862
1848	{ Green, Mrs. Lydia Ann.....	1866
1848	{ Green, J. Wilson.....	1865
1848	{ <i>Green, Mrs. Catherine A.</i>	1849
1847	Griffin, David.....	1850
1853	Griswold, Mrs. Esther H.....	1854
1856	<i>Griswold, Mrs. Henrietta Virginia</i>	1861
1850	Gustin, Mrs. Susan.....	1854

H

1864	Haff, Mrs. Phoebe Jane.....	1865
1849	Hale, Miss Caroline Charlotte.....	1863
1847	Hale, Mrs. Julia	1859
1849	<i>Hale, Thomas</i>	1854
1858	Hale, Mrs. Sarah E.	1864
1857	Hall, John C., <i>exc'd.</i>	1864
1852	Hall, Mrs. Julia A.....	1854
1851	Hall, Mrs. Martha H.....	1854
1858	<i>Hall, Miss Mary R.</i>	1865
1858	Hand, Chauncey M.....	1859
1847	<i>Harrison, Edward</i>	1847
1858	Harrison, Mrs. E. C.....	1861
1848	<i>Harrison, Joseph</i>	1858
1850	Harned, Miss Adelissa.....	1856
1853	Hart, Jacob.....	1855
1855	Haskell, Robert B.....	1865
1849	Haskell, Miss Mary Elizabeth.....	1851
1851	{ Hathaway, Thomas.....	1856
1851	{ Hathaway, Mrs. Esther Angeline.....	1856
1849	Hawley, Miss Phoebe.....	1853
1859	Hayes, Miss Catherine.....	1863
1858	<i>Haynes, Mrs. Mary</i>	1863
1859	Hazelton, Mrs. Clarinda.....	1862
1849	Herbert, Mrs. Abigail.....	1862
1850	<i>Hinman, R. Hopkins</i>	1862
1849	Hodges, Laura M.....	1850
1858	Holcomb, Wilson C.....	1858
1850	{ Holdridge, Daniel M.....	1852
1850	{ Holdridge, Mrs. Frances S.....	1852
1857	{ Hornblower, Edward Thomas.....	1866
1857	{ Hornblower, Mrs. Martha.....	1866
1848	Horsey, Joseph.....	1861
1848	Horsey, Miss Sophia.....	1852
1858	<i>Howard, Miss Annie S.</i>	1860
1852	<i>Howard, Mrs. Elizabeth J.</i>	1861
1857	Howard, Joseph, Jr.....	1858

Admitted.	Names.	Con. dis.
1857	<i>Howes, Mrs. Elizabeth</i>	1859
1861	{ Hubbard, Jerome B.	1865
1861	{ Hubbard, Mrs. Julia.	1865
1847	{ Hull, A. B.	1853
1847	{ Hull, Mrs. Sarah.	1853
1850	Humphrey, Mrs. Mary.	1853
1856	Husted, Mrs. Ellen F. C.	1866

I

1857	Ilsley, C. S.	1860
1854	Irvine, Charles J.	1857
1856	Isaacs, Augustus Thomas.	1858

J

1852	{ <i>Jacobs, George</i>	
1852	{ <i>Jacobs, Mrs. Anna F.</i>	1860
1856	James, Miss Ann	1857
1857	James, David.	1857
1856	James, John.	1857
1856	James, William H.	1857
1849	<i>Jagues, John C.</i>	1850
1855	<i>Jagues, Mrs. Zipporah</i>	1860
1852	{ Jeffrey, Charles.	1853
1852	{ Jeffrey, Mrs. Phœbe.	1853
1857	<i>Jennings, Mrs. Elizabeth</i>	1861
1856	<i>Jewell, Theodore E.</i>	1865
1852	Jocelyn, Miss Mary A.	1855
1859	{ Johnson, Henry Joseph.	1862
1859	{ Johnson, Mrs. Jane Coy.	1862
1858	<i>Johnson, Mrs. Mary Ann</i>	
1850	Jones, Miss Catherine L.	1851
1850	{ Jones, Darius E.	1851
1850	{ Jones, Mrs. Dorcas M.	1851
1850	Jones, Ebenezer.	1857
1851	<i>Jones, Miss Harriet</i>	
1852	Jones, Miss Kezia.	1865
1849	Jones, Mrs. Mary E.	1851
1855	Jones, Samuel T.	1863
1858	{ Judson, Charles G.	1862
1853	{ Judson, Mrs. Fanny.	1862

K

1855	{ Karr, Daniel.	1856
1855	{ Karr, Mrs. Mary.	1856
1855	Karr, Mrs. Mary Frances.	1856

Admitted.	Names.	Con. dis.
1858	Kempshall, Miss Amelia.....	1860
1852	Kennon, Mrs. Maria V.....	1854
1847	<i>King, Mrs. Ann</i>	1855
1848	King, Mrs. Minerva R.....	1854
1848	<i>King; Hesden</i>	
1862	{ Kington, James.....	1866
1858	{ Kington, Mrs. Jennie A.....	1866
1862	Kington, Miss Margaret.....	1866
1862	Kington, Miss Matilda.....	1866
1851	Kirby, S. H.....	1860
1849	{ Kitchen, John E. F.....	1863
1849	{ Kitchen, Mrs. Sarah B.....	1863
1848	Knapp, Bradford.....	1851
1854	Knapp, Miss Caroline A.....	1865
1852	Knapp, Mrs. Harriet M.....	1864
1851	Knapp, Iverson Wilson.....	1865
1848	Knapp, Mrs. Susan.....	1851
1858	Knight, Philip.....	1860
1852	<i>Knight, Mrs. Rachel</i>	
1858	Knight, Miss Susan.....	1860
1852	Knox, Israel W.....	1855

L

1849	{ Ladd, Joseph H.....	1857
1848	{ Ladd, Mrs. Mary.....	1857
1855	<i>Lane, Mrs. Elizabeth S</i>	1863
1851	Langdon, Elam Chester.....	1855
1848	Latimer, Miss Sarah.....	1850
1849	{ Law, Henry Ward.....	1857
1855	{ Law, Mrs. Adeline P.....	1857
1858	{ Leffingwell, John E.....	1863
1858	{ Leffingwell, Mrs. Emeline O.....	1863
1858	Lewis, Reuben S.....	1858
1849	Libby, Mrs. Ann Elizabeth.....	1862
1850	Lincoln, Theodore M.....	1852
1860	{ Little, James L.....	1863
1860	{ Little, Mrs. Elsie A.....	1863
1852	Little, Miss Margaret.....	1852
1866	<i>Locke, Miss Frances</i>	1866
1864	Lockwood, Miss Henrietta.....	1866
1858	<i>Lord, William H</i>	1865
1853	Lovell, Frank H.....	1865

M

1856	{ Maconnell, James....	1864
1856	{ Maconnell, Mrs. Jeannette.....	1862

Admitted.	Names.	Con. dis.
1859	Mallory, Miss Betsey S.....	1866
1855	Mansfield, William	1865
1848	March, Miss Catharine O.....	1849
1857	{ <i>Marshall, George</i>	1861
1857	{ <i>Marshall, Mrs. Hannah</i>	1866
1858	Mason, Norman M.....	1862
1858	<i>May, Mrs. Meletta S.</i>	
1857	Mayhew, Mrs. Calista S.....	1866
1852	<i>McCandless, Miss Eliza</i>	
1858	McCartee, Mrs. Anna Daniels.....	1866
1857	<i>McChesney, Joseph M.</i>	1865
1858	McChesney, William W.....	1860
1858	McCleve, Mrs. Elizabeth	1859
1848	McElwa, Miss Ann, <i>exc'd.</i>	1853
1859	McGee, Miss Elizabeth.....	1866
1859	McGee, Samuel	1860
1850	McGrath, Mrs. Electra.....	1853
1853	<i>McLeod, Peter</i>	1863
1848	{ <i>Melvin, Austin</i>	1863
1848	{ <i>Melvin, Mrs. Martha</i>	1860
1852	<i>Merwin, Miss Sophia T.</i>	
1852	<i>Merriam, Mrs. Mary E.</i>	1857
1864	{ <i>Miller, William D.</i>	1866
1864	{ <i>Miller, Mrs. Rebecca</i>	1866
1850	Milligan, James	1860
1859	Millings, Mrs. Ann	1866
1850	Mitchell, Mrs. Caroline Laura.....	1853
1853	{ <i>Mitchell, Warren</i>	1857
1853	{ <i>Mitchell, Mrs. Eliza</i>	1857
1853	{ <i>Mixter, Madison</i>	1866
1852	{ <i>Mixter, Mrs. Susan O.</i>	1862
1848	<i>Moers, Mrs. Rebecca</i>	1858
1858	Montgomery, James, Jr.....	1863
1848	{ <i>Moore, William H., exc'd.</i>	1852
1848	{ <i>Moore, Mrs. Jane A.</i>	1865
1855	Morgan, Mrs. Roxana	1858
1848	<i>Morrill, Mrs. Cynthia L.</i>	1861
1852	Morrill, Mrs. Susannah.....	1853
1850	Morris, John.....	1851
1852	{ <i>Morrow, Cornelius W. L.</i>	1855
1852	{ <i>Morrow, Mrs. Jane Eliza</i>	1855
1847	<i>Morse, Mrs. Rebecca</i>	1849
1860	{ <i>Munson, D. D.</i>	1863
1860	{ <i>Munson, Mrs. Mary Jane</i>	1864
1851	{ <i>Murray, Robert</i>	1852
1851	{ <i>Murray, Mrs. Mary</i>	1852

N

Admitted.	Names.	Con. dis-
1858	Neild, Edwin	1860
1847	Newlin, Miss Maria Louisa	
1853	Nichols, Mrs. Caroline B.	1859
1857	<i>Nichols, Mrs. Julia</i>	1859
1859	Niebuhr, Charles C.	1861
1849	Niles, Henry T.	1851
1858	Norman, George A. J.	1863
1851	Noyes, Charles H.	1858

O

1855	Oakley, Miss Isabella	1858
1857	<i>O'Brien, Mrs. Mary P.</i>	1863
1849	Osborn, David D.	1856
1848	<i>Otis, Mrs. Agnes</i>	

P

1858	Page, William H.	1861
1854	Page, William L.	1859
1851	{ Paine, Royal.	1852
1851	{ Paine, Mrs. Elizabeth.	1852
1849	<i>Palmer, Francis</i>	1859
1858	Palmer, Miss Mary	1861
1854	{ Parker, S. J.	1854
1854	{ Parker, Mrs. R. L.	1854
1860	Parmalee, William.	1864
1849	{ Parton, John.	1856
1849	{ Parton, Mrs. Mary	1856
1847	{ <i>Payne, Fira</i>	1849
1847	{ Payne, Mrs. Eliza	1850
1848	Pease, Mrs. Catherine Elizabeth.	1863
1853	Pease, Rev. L. M.	1863
1853	Pendrill, Mrs. Judith E.	1865
1858	Perkins, Mrs. Alice T.	1858
1848	<i>Pettit, Miss Gertrude</i>	1851
1851	<i>Phelps, Miss Corinthia</i>	1854
1853	Phillips, Mrs. Mary A.	1860
1847	Phillips, Phoebe C.	1855
1854	Pierce, Mrs. E. A.	1858
1863	Pierson, Cyrus M.	1866
1849	{ Pillsbury, Nehemiah O.	1864
1855	{ Pillsbury, Mrs. Mary K.	1864
1849	<i>Pillsbury, Mrs. Frances H.</i>	1853
1850	Pinney, E. S.	1851
1858	{ Pitkin, George D.	1860
1858	{ Pitkin, Mrs. Magdalen	1860

Admitted.	Names.	Con. dis.
1851	<i>Pittie, Nathaniel</i>	1861
1857	<i>Plant, Miss Albertina M.</i>	1864
1852	{ <i>Plant, Deforest E.</i>	1860
1858	{ <i>Plant, Mrs. Harriet</i>	1860
1848	<i>Plant, Mrs. Harriet Jeannette</i>	1866
1858	<i>Pond, Mrs. Mary C.</i>	1861
1858	<i>Pond, B. Foster</i>	1862
1860	<i>Port, William R.</i>	1862
1851	<i>Porter, Lewis</i>	1853
1855	<i>Potter, Francis M.</i>	1865
1858	<i>Powell, Thomas</i>	1863
1861	{ <i>Powers, Charles</i>	1865
1861	{ <i>Powers, Mrs. Mary Isabella</i>	1865
1849	<i>Pray, John W.</i>	1854
1858	<i>Pratt, Miss Harriet</i>	1866
1857	<i>Prince, Miss Mary E.</i>	1857
1849	<i>Pritchard, Mrs. Jane Anna</i>	1866
1848	{ <i>Pritchard, William H.</i>	1861
1848	{ <i>Pritchard, Mrs. Mary Elizabeth</i>	1852
1851	<i>Purdy, Miss Ruth E.</i>	
1855	<i>Purdy, Mrs. Harriet A.</i>	1862

R

1848	<i>Rathbone, Mrs. Emily Edick</i>	1863
1848	<i>Rathbone, Miss Maria</i>	
1852	<i>Raymond, Mrs. Harriet L.</i>	1858
1849	<i>Raymond, Henry Martin</i>	1858
1848	{ <i>Raymond, John</i>	1852
1848	{ <i>Raymond, Mrs. Jeannette</i>	1852
1849	<i>Raymond, Samuel H.</i>	1858
1858	<i>Reed, Mrs. Fanny B.</i>	1865
1850	<i>Reed, Mrs. Nancy P.</i>	1859
1858	<i>Reid, Miss Annie</i>	1865
1853	<i>Reid, Mrs. Mary</i>	
1853	<i>Rice, Albert</i>	1854
1856	<i>Rich, Mrs. Pamela B.</i>	1859
1855	<i>Ringwood, Miss Julia</i>	1863
1858	<i>Ripton, Thomas</i>	1864
1856	<i>Robinson, Mrs. Abigail R.</i>	1858
1858	<i>Robinson, Daniel C.</i>	1860
1855	<i>Rogers, William L.</i>	1862
1853	<i>Rogers, Miss Caroline</i>	1861
1855	<i>Rogers, William</i>	
1855	<i>Rogers, Miss Mary</i>	
1850	<i>Root, James P.</i>	1861
1858	{ <i>Ropes, Henry</i>	1865
1850	{ <i>Ropes, Mrs. Harriet H.</i>	1865

Admitted.	Names.	Con. dis.
1847	<i>Rorke, Mrs. Charlotte A.</i>	1851
1860	Rose, William H.	1864
1847	{ Rowland, Charles, <i>exc'd.</i>	1852
1847	{ <i>Rowland, Mrs. Maria</i>	1849
1847	Rowland, Miss Elizabeth.	
1847	Rowland, Henry.	
1861	{ Rugg, G. S.	1864
1861	{ Rugg, Mrs. Lavinia E.	1864
1865	Russell, Rev. Frank.	1866

S

1860	Salmon, Mrs. Catherine	1865
1848	{ Sandford, Thomas H.	1863
1848	{ <i>Sandford, Mrs. Caroline M. B.</i>	1853
1858	Sanford, Mrs. Ellenor H.	1863
1858	Sanford, Miss Lucretia B.	1863
1850	{ Saxton, John.	1854
1849	{ Saxton, Mrs. Mary.	1854
1849	Sawyer, William B.	1851
1848	Scofield, Miss Mary.	1850
1857	Scott, Miss Elizabeth.	1861
1858	{ Scovill, John F.	1865
1854	{ Scovill, Mrs. Elizabeth	1865
1853	Scoville, Mrs. Harriet E. Beecher.	1861
1858	<i>Seagrave, Josiah</i>	1861
1852	Secor, David H.	1853
1848	Sedgwick, Chedale	1865
1853	Severance, Miss Mary L.	1860
1861	{ Seymour, Edward C.	1865
1861	{ Seymour, Mrs. Laura A.	1865
1848	Seymour, James	1855
1848	Simons, Mrs. Lydia Ann.	1854
1851	Simmons, Mrs. Amelia	1855
1851	Small, Miss Catherine.	1860
1849	<i>Small, Miss Maria</i>	1851
1849	{ Smith, Alfred.	1854
1849	{ Smith, Mrs. Ann Elizabeth	1854
1853	{ Smith, Job H.	1866
1853	{ Smith, Mrs. Clarissa A.	1866
1847	{ <i>Smith, Cornelius</i>	1860
1847	{ Smith, Mrs. Emeline.	1860
1858	Smith, George F.	1860
1854	Smith, George F.	1865
1849	Smith, Mrs. Hannah	1856
1855	Smith, Mrs. Hannah R.	1865
1849	<i>Smith, Mrs. Jane L.</i>	1857
1858	Smith, Mrs. Sarah R.	1861

Admitted.	Names.	Con. dis.
1851	<i>Smith, Mrs. Mary S</i>	1862
1858	<i>Sowden, Mrs. Eliza</i>	1859
1848	Spencer, William, Jr.	1857
1861	Sprague, Miss Marianna.	1866
1852	{ Staats, Abraham L.	1862
1852	{ Staats, Mrs. Jane E.	1862
1851	<i>Stanton, Mrs. Julia A.</i>	
1851	Stanton, Mrs. Olivia W.	1863
1852	Steen, Miss Eliza.	1854
1856	St. John, Mrs. Mary.	1859
1858	<i>St. John, Minor</i>	1858
1848	Stockton, Mrs. Mary.	1851
1848	<i>Stout, Mrs. Abigail F.</i>	
1850	{ Stow, Joseph W.	1853
1850	{ Stow, Mrs. Mary B.	1853
1852	Stone, Miss Adelia B.	1854
1852	Street, Edwin A.	1858
1866	Stryker, John L.	1866
1859	<i>Stuchbury, Miss Sarah</i>	1865
1856	Studley, Mrs. Helena P.	1864
1852	Sullivan, Miss Eliza M.	1852
1853	Swan, Miss Lucetta A.	1854
1858	<i>Swaney, Arthur A.</i>	1863
1852	Swazey, Henry B.	1854

T

1856	<i>Tappan, Miss Susan Anne</i>	
1847	Taylor, Miss Amelia.	
1847	Taylor, Mrs. Elizabeth.	
1848	<i>Taylor, Miss Henrietta</i>	1849
1856	Taylor, Horace S.	1862
1852	{ Ten Eyck, Conrad A.	1864
1852	{ Ten Eyck, Mrs. Catharine.	1864
1862	Ten Eyck, Miss Kate.	1864
1850	Tenney, Levi, Jr.	1851
1852	<i>Thalheimer, Miss Helen</i>	1852
1858	{ Thatford, Joseph.	1859
1858	{ Thatford, Mrs. Harriet.	1865
1857	<i>Thomas, Miss Mary F.</i>	1858
1853	Thomas, Miss Sarah Ann.	1856
1854	Thompson, E. K.	1859
1852	{ Thompson, George.	1858
1852	{ Thompson, Mrs. Margaret.	1858
1856	{ Tingley, George H.	1858
1856	{ Tingley, Mrs. Anna.	1858
1856	<i>Titcomb, Charles</i>	1865
1854	Trask, Hervey.	1856

Admitted.	Names.	Con. dis.
1854	Trask, Payson.....	1856
1861	Trevor, John.....	1862
1849	<i>Tryon, Miss Margaret Elizabeth</i>	
1852	Tucker, Miss Jemima.....	1853
1854	<i>Tufts, Mrs. B. A.</i>	1856
1856	Turner, Coll J.....	1859
1847	{ Turner, Samuel H.....	1851
1848	{ Turner, Mrs. Joanna A.....	1851
1858	<i>Tusch, William</i>	1861
1860	Tyler, Henry D.....	1865

V

1862	<i>Van Epps, Miss Ella A.</i>	1865
1862	{ Van Epps, J. C.....	1866
1862	{ Van Epps, Mrs. Maria K. P.....	1866
1849	Vanderhoff, Miss Catherine H.....	1854
1850	Vanderhoff, Mrs. Louisa.....	1854
1849	<i>Van Pelt, Henry</i>	1850
1855	Van Vechten, Mrs. Jane A.....	1859
1859	Voigt, Mrs. Antoinette.....	1866
1863	Vosburgh, Mrs. Ann.....	1866

W

1849	<i>Wade, T. Anderson</i>	
1850	{ Waldron, Henry.....	1854
1850	{ Waldron, Mrs. Mary Fisher.....	1854
1852	Waldron, Miss Mary E.....	1854
1855	Walker, Avery S.....	1865
1849	Walker, Miss Martha.....	1855
1849	Walker, Miss Mary.....	1853
1848	Walker, Phineas.....	1858
1851	Wallace, William H.....	1865
1848	{ Warren, John D.....	1854
1848	{ Warren, Mrs. Elizabeth F.....	1854
1858	Warren, Theodore.....	1865
1863	Warren, Miss Virginia.....	1866
1858	<i>Watson, Mrs. Caroline</i>	1859
1851	{ Watson, Horace C.....	1860
1851	{ Watson, Mrs. Elizabeth A.....	1860
1852	Watson, Miss Sarah A.....	1860
1858	Wattles, Mrs. Helen B.....	1859
1858	Weaver, Mrs. Sarah.....	1866
1848	{ <i>Webb, Philip D.</i>	
1848	{ Webb, Mrs. Sarah L.....	
1858	<i>Westcott, Bliss Sarah</i>	

Admitted.	Names.	Con. dis.
1850	{ Wetherbee, Aril.....	1852
1850	{ Wetherbee, Mrs. Elizabeth.....	1852
1858	<i>Wheeler, Mrs. Martha Jane</i>	1864
1856	Whitlock, Miss Charlotte S.....	1858
1849	{ Whitlock, Ephraim J.....	1857
1849	{ Whitlock, Mrs. Georgiana.....	1857
1856	<i>Whitlock, William H.</i>	1857
1850	{ White, William.....	
1851	{ White, Mrs. Mary.....	
1850	Whitmore, Miss Catherine.....	1854
1855	{ Whittlesey, Charles.....	1858
1856	{ Whittlesey, Mrs. Helen M.....	1858
1854	Widgeon, Miss Almada.....	1856
1848	Wight, George W.....	1853
1850	Wightman, Mrs. Isabella.....	1857
1853	<i>Wilcox, E. H.</i>	1864
1853	Williams, Miss Sarah C.....	1856
1852	{ <i>Wilson, John B.</i>	1856
1852	{ Wilson, Mrs. Sarah G.....	1856
1850	<i>Wilson, Mrs. Harriet</i>	
1850	<i>Wilson, Miss Harriet E.</i>	
1848	Wilson, Mrs. Helen.....	1854
1858	Wood, Abiel, Jr.....	1860
1849	Wood, Miss Hannah H.....	1850
1858	Woodbridge, Charles L.....	1863
1858	<i>Woodbridge, Joseph</i>	1863
1849	<i>Woodhull, Miss Eleanor T.</i>	1851
1849	{ Woodhull, Smith.....	1854
1849	{ Woodhull, Mrs. Marietta.....	1854
1855	Woodruff, Mrs. Lavinia Peyster.....	1866
1852	{ Wooley, John C.....	1856
1852	{ Wooley, Mrs. Susan.....	1856
1860	Wright, Miss Julia A.....	1862
1857	<i>Wyburn, Mrs. Sarah</i>	

[NOTE.—The names of Mrs. Henrietta Griswold, Miss Harriet Jones, Miss C. M. Ford, and Mrs. L. B. Munroe (dismissed as Miss Cook) were erroneously included in the other list. They are properly entered here; and are not included in the aggregate number of members stated on page 64.]

Alphabetical List of Members of Plymouth Church, admitted January, 1867, to January, 1873.

COPIED FROM THE CHURCH RECORDS, BY PERMISSION
OF REV. S. B. HALLIDAY.

* * Names of deceased in *italics*.

A

Admitted.	Names.	Connection dissolved.
1872	Abbott, Arthur V	
1872	Abbott, Benjamin V	
1872	Abbott, Mrs. Elizabeth T	
1869	Abbott, Miss Emma A	
1870	Abbott, Joshua K	
1870	Abbott, Mrs. Lucretia W	
1870	Abbott, J. Harris	
1869	Adams, Geo. H	
1869	Adams, Mrs. Louisa	
1868	Adderly, John H	
1870	Adleman, Mrs. Jane	
1868	Aiken, James R	1872
1867	Allen, Miss Lizzie	
1872	Allen, Mrs. Priscilla W	
1868	Allen, Mrs. Susan	
1868	<i>Alvin, Miss Mary A</i>	1869
1872	Ames, Miss Nellie	
1870	Anderson, Charles W	
1870	Anderson, Mrs. Annie	
1870	Anderson, Mrs. Clara	
1869	Anderson, John R	
1870	Anderson, Miss Lizzie	1870
1867	Apperly, Mrs. Sophia	
1871	Arbuckle, John	
1871	Arbuckle, Mrs. M. A	
1869	Armstrong, Miss Jessie	
1869	Armstrong, Robert B	
1867	Arnold, Miss Julia	

Admitted.	Names.	Con. dis:
1872	Avery, Augustus P.	
1867	Averill, Mrs. Janet	
1867	Averill, Miss Mary J.	

B

1872	Badeker, Andrew.	
1872	Badeker, Mrs. Mary J.	
1869	Bagot, Miss Augusta.	
1870	Baker, Mrs. Mary C. (now Mrs. Morrison).	
1871	Baker, Thomas E.	
1871	Baker, Mrs. Laura.	
1869	Ballard, Miss Lucy M. (now Mrs. Foot).	1871
1867	Banfield, Mrs. Anna F.	1870
1870	Banning, Miss Nellie A.	
1870	Bardwell, Willis A.	
1870	Bardwell, Mrs. Sylvia.	
1869	Barker, Mrs. Elizabeth.	
1869	Barnes, Miss Emma.	
1870	Barnes, Joseph A.	1871
1872	Barnes, Mrs. Sarah G.	
1871	Barnum, Miss Mary E.	
1870	Barre, Mrs. Maria A.	
1870	Barney, Mrs. Mary M.	
1870	Barrows, Edwin.	1872
1869	Barrows, John H.	
1869	Barrows, Walter M.	1870
1868	Bartlett, Miss Jane A.	
1868	Barworth, Miss Elizabeth A.	
1868	Bates, Jerome E.	
1870	Bates, Mrs. Mary G.	
1870	Bates, Miss Redelia.	
1870	Beach, Mrs. Julia M.	
1867	Beach, Thomas.	
1872	Beal, Miss Sarah (now Mrs. Green)	
1869	Beames, Miss Lily (now Mrs. Donnelly).	
1871	Beardsley, Miss Miranda.	
1870	Beattys, Mrs. Sarah A.	
1872	Bee, Miss Janet.	
1872	Bee, Miss Marion.	
1872	Beecher, Miss Alice C.	
1872	Beecher, Edward.	
1872	Beecher, Mrs. Isabella P.	
1872	Beecher, George.	
1872	Beecher, Eugene F.	
1872	Beecher, Mrs. Susie.	
1870	Beecher, Herbert F.	

Admitted.	Names.	Con. dis.
1870	Beers, Walter	
1871	Behrem, Henry	1872
1871	Behrem, Mrs. Sophia	
1869	Belcher, Miss Kate	
1868	Belcher, Lewis	
1872	Bell, Arthur	
1870	Benedict, George H.	
1870	Benedict, Mrs. Maria A.	
1868	Benedict, Mrs. Grace	
1871	Benedict, Miss Helen M.	
1871	Bennett, William	
1871	Bennett, Mrs. Eliza	
1867	Beresford, Miss Priscilla	
1868	Bergginst, Miss Eveline	
1872	Bergen, Mrs. Clarissa	
1868	Betts, Frank M.	
1870	Bicknell, Miss Minnie A.	
1869	Beüsner, Miss Harmenia	
1870	Bigham, Miss Ida E.	
1870	Bird, Miss Grace	
1868	Blackmer, George A.	
1872	Blair, Benjamin F.	
1872	Blair, Mrs. Mary L.	
1870	Blaisding, Miss Maria H.	
1867	Blanchard, Miss Clara L. (now Mrs. Wadsworth)	
1871	Blauvelt, Garrett M.	
1870	Blood, Miss Matilda M.	
1872	Bonnar, Miss Katrina	
1872	Bosche, Miss Harriet	
1870	Bosman, Henry	
1870	Bosman, Mrs. Charlotte	
1872	Bosman, Henry J.	
1868	Bosworth, Mrs. Elizabeth A.	
1868	Bowen, Miss C. Electra	
1869	Bowen, Clarence W.	
1869	Bowie, George	
1872	Bowlsby, Miss Jennie	
1869	Boyer, George W. G.	
1871	Brink, Miss Phila A.	
1869	Boyer, Mrs. Louise M.	1872
1871	Brenner, Walter H.	
1872	Bride, Mrs. M. A.	
1870	Briesen, A. V.	
1870	Broadbent, Mrs. Elizabeth	
1870	Broadhead, Mrs. Kate J.	
1870	Broadbent, Charles W.	
1872	Bromhead, George	
1872	Bromhead, Mrs. Elizabeth A.	

Admitted.	Names.	Con. dis.
1871	Bromfield, Rev. E. T	1872
1871	Bromfield, Mrs. Georgiana	1872
1867	Brooks, Mrs. Ruby L	
1871	Brower, John H	
1871	Brower, Mrs. Emeline R	
1868	<i>Brower, Miss Angeline C</i>	1870
1872	Brown, Alva J	
1872	Brown, Mrs. Ada M	
1871	Brown, Miss A. Isabel	
1868	Brown, Miss Emma L	
1869	Brown, Miss Kate	
1871	Brown, Mrs. Margaret	
1867	Brown, Miss Mary E	1868
✓ 1872	Brownell, Miss Angenora M	
1869	Bryant, Elias A	1871
1869	Bryant, Mrs. Laura E	1871
1868	<i>Bryant, Elihu</i>	1869
1868	Bryant, Mrs. Mary S	1872
1868	Buck, Mrs. Elizabeth	
1868	Bullard, Henry W	1871
1868	Bullard, Mrs. Sarah L	1871
1867	Bundick, Miss Ellen	
1872	Burbank, J. K	1872
1871	Burgess, Miss Julia	
1869	Burgess, Miss Lydia (now Mrs. Field)	
1872	Burham, Sidney	
1869	Burke, Mrs. Elizabeth	
1868	Burke, William L	
1868	Burke, Mrs. Harriet E	
1871	Burnap, Miss Druscilla G	
1867	Burns, Miss Margaret	
1867	Burroughs, Miss Sophia M	
1868	Burrows, Edwin B	
1868	Bush, Rufus T	
1868	Bush, Mrs. Sarah M	
1872	Buttman, George, Jr.	
1872	Byer, Miss Katie L	
1871	Byron, Miss Rachael	

C

1871	Cameron, John	
1867	Camp, Miss Aretta	
1869	<i>Camp, James B</i>	
1869	Camp, Miss Mary E	
1872	Camp, Miss Mary A	
1872	Caldwell, Frank E	
1868	Caldwell, Jardyce S	

Admitted.	Names.	Con. dis.
1869	Caldwell, John.....	
1868	Carleton, Edmund J.....	1871
1871	Carpenter, Miss Anna P.....	
1872	Carpenter, Benoni G.....	
1872	Carpenter, Mrs. Fannie E.....	
1871	Carpenter, Miss Mary F.....	
1872	Carpenter, Mrs. Matilda.....	
1872	Carpenter, Miss Martha E.....	
1867	Carman, Miss Bertine P.....	1869
1867	Carrigan, John H. (now John H. Clayton).....	
1870	Cary, Mrs. Sarah S. B.....	
1870	Cary, Edwin F.....	
1872	Catherar, Charles.....	
1872	Catherar, Mrs. A.....	
1871	Chadwick, Charles W.....	
1868	Chambers, Forman S.....	
1868	Chamberlain, Alfred E.....	
1870	Chandler, Miss Ada.....	
1870	Chandler, Miss Eliza C.....	
1867	<i>Chandler, Miss Sallie</i>	1870
1871	Chapin, Mrs. Laura C.....	
1868	Chapin, Nathan T.....	
1868	Chapin, Mrs. Julia M.....	
1869	Chartres, Robert P.....	
1868	Chase, Alonzo.....	
1868	Chase, Mrs. Cordelia.....	
1869	Chase, Mrs. Elizabeth.....	
1870	Christensen, Christian T.....	
1870	Christensen, Mrs. Emma L.....	
1867	Churchill, W. K.....	
1867	Cipperly, Mrs. Sophia C.....	
1867	Clapp, Mrs. Harriet K.....	
1871	Clark, Mrs. Clara.....	
1867	Clark, Miss Mary F.....	
1872	Clark, Miss Mary J.....	
1872	Clark, John H.....	
1868	Clarke, Mrs. Sophia A.....	
1870	Clarke, Edwin, Jr.....	
1872	Clarke, Miss Elizabeth H.....	
1868	Clausen, Mrs. Emma.....	
1870	Coates, Miss Susannah.....	
1868	Cobleigh, Nelson F.....	
1868	Coffin, Rowland.....	
1869	Cogswell, Mrs. J. W.....	
1868	Colburn, Miss Maria C.....	
1868	Colburn, Miss Emily M.....	
1867	Cole, Daniel M.....	
1867	Cole, Mrs. Maria.....	

Admitted.	Names.	Con. dis.
1869	Cole, Mrs. Emily C.....	
1870	Colver, Mrs. Ann E.....	
1869	Combes, Hiram G.....	
1869	Combes, Mrs. Sarah M.....	
1867	Combes, William A.....	
1869	Comstock, Miss Maria M.....	
1867	Conklin, John M.....	
1869	Conklin, Lewis O.....	
1870	Cone, Edward P.....	
1870	Cone, Mrs. Anna M.....	
1870	Conant, Mrs. Jennie B.....	
1871	Cook, William.....	
1872	Cordener, Mrs. Charlotte.....	
1872	Cordon, Miss Lizzie.....	
1868	Cornell, William S.....	
1868	Corning, J. W. L.....	
1868	Corning, Miss Catherine M.....	
1871	Cornwall, Mrs. Laura B.....	
1871	Corp, Miss Mary J.....	
1867	Cowperthwait, Miss Victorine.....	
1868	Cox, Miss Georgiana (now Mrs. Warren).....	
1872	Cotherin, Chas.....	
1872	Cotherin, Mrs. Alice.....	
1867	Crane, George L.....	
1867	Crane, Mrs. Helen M.....	
1870	Crane, Edward M.....	
1872	Crane, Mrs. Ida.....	
1872	Cree, David.....	
1868	Crossley, Mrs. Emma.....	
1869	Cruger, Judson.....	

D

1870	Davenport, Miss Ellen.....	
1872	Davenport, Jonas P.....	
1872	Dartrich, John.....	
1872	Day, Miss Emma P.....	
1869	Day, Judson F.....	
1870	Davis, Isaac.....	
1872	Davis, Singesmer.....	
1869	Davies, Charles.....	
1867	Dawson, Rodney B., Jr.....	1867
1871	Dean, Alfred T.....	1871
1871	Dean, Mrs. Mary E.....	1871
1872	Degraw, John A.....	
1871	Demerest, John H.....	
1871	Demerest, Mrs. Elizabeth.....	
1871	Demerest, David.....	

Admitted.	Names.	Con. dis.
1871	Demerest, Andrew J.....	
1869	Dennis, Miss Frances.....	
1871	Dennis, Mrs. Frances.....	
1872	Desmond, Miss Kate.....	
1871	Devoy, John C.....	1872
1871	Devoy, Mrs. Rachael.....	1872
1871	Devoy, Miss Georgiana.....	1872
1872	Dewey, George M.....	
1868	Dewey, Edmund H.....	
1868	Dewey, Mrs. Sylvia A.....	
1868	Dillont, Frederick.....	
1869	Dickenson, Henry W.....	
1869	Dickerson, Mrs. Mary J.....	
1869	Dorr, Miss Annie.....	
1871	Dorr, Mrs. Emily R.....	
1872	Dooley, Mrs. Jane.....	
1869	Doten, Charles A.....	
1869	Douglas, Richard D.....	
1869	Douglass, Mrs. Mary A.....	
1871	Dows, Joseph.....	
1870	Dresser, Charles A.....	
1872	Dudley, Miss Martha.....	
1867	Duncan, George F.....	
1872	Duncan, Henry E.....	
1872	Dugard, Miss Mariana.....	
1870	Dungate, Mrs. Mary A.....	
1871	Dungate, Miss Sarah.....	
1872	Dungate, Miss Amelia.....	
1871	Dunn, Hugh S.....	
1867	Dunn, Mrs. Margaret.....	
1870	Dupinac, Richard P.....	1870
1870	Dupré, Miss Katie.....	
1867	Durie, David.....	
1867	Durno, Mrs. Margaret.....	
1870	Duryea, Miss Kate D.....	
1872	Dusenberry, Henry A.....	
1867	Dwyer, Miss Fanny.....	
1872	Dwyer, Miss Susan.....	
1869	Dyer, Miss Emma N.....	
1869	Dyer, Miss Susie F.....	

E

1871	Earle, John B.....	
1871	Earle, Mrs. Amanda.....	
1871	Edgell, James G.....	
1871	Edgell, Mrs. Anna.....	
1868	Edmunds, Miss Georgiana B.....	1870

Admitted.	Names.	Con. dis.
1870	Egerton, Miss Jane.....	
1871	Eike, Mrs. Sarah.....	
1871	Ellinwood, Truman J.....	
1871	Ellinwood, Mrs. Sarah M.....	
1870	Elliott, Miss Eleanor E.....	
1870	Ellis, Miss Louisa.....	
1872	Fly, Miss Bessie P.....	
1867	Ely, George G.....	
1869	Evans, Mrs. Kate.....	
1872	Eves, Miss Emma.....	
1872	Eves, Miss Lizzie.....	

F

1872	Faber, William H.....	
1869	Farr, Milliard F.....	
1868	Faucett, Andrew.....	1870
1869	Fay, Marcellus E.....	
1870	Ferguson, Moses G.....	
1870	Ferguson, Mrs. Eleanor.....	
1870	Ferguson, Miss Sarah A.....	1871
1871	Ferguson, John H.....	
1871	Ferguson, Mrs. Sylvia.....	
1871	Ferguson, Mrs. Georgie.....	
1872	Ferguson, Miss Mary L.....	
1870	Ferris, Miss Phoebe J.....	
1872	Ficken, James.....	
1871	Finch, Mrs. Elizabeth.....	
1867	Fisher, Edmund C.....	
1867	Fisher, Mrs. Sarah E.....	
1871	Fitzgerald, Mrs. Mary.....	
1871	Fitzgerald, Miss Sarah.....	
1870	Fischer, Miss Ida.....	
1871	Flagge, Mrs. Christina.....	
1871	Flagge, Henry.....	
1869	Flanders, Miss Kate A. M. (now Mrs. Pelton).....	
1869	Flanders, Miss Susan E.....	
1868	Fletcher, Mrs. H. R.....	
1868	Flindt, Miss Matilda E.....	
1870	Floyd, James S.....	
1870	Floyd, Miss Julia (now Mrs. Smith).....	
1867	Foote, Miss Sarah E.....	
1871	Ford, Mrs. A. P.....	
1870	Foster, Mrs. Laura B.....	1872
1870	Foster, Miss Mary H. C.....	
1871	Foster, William.....	
1872	Fowle, Miss Jennie.....	
1870	Frazee, Lonedra.....	

Admitted.	Names.	Con. dis.
1870	Frazer, Mrs. Mary M.....	
1872	Freckelton, Miss Eva	
1872	Free, Mrs. Margaret.....	
1872	Free, Miss Henrietta.....	

G

1868	Galindo, Edwin A.....	
1870	Gandley, Miss Mary F.....	
1867	Gannett, Miss Belle.....	
1871	Gano, George W.....	
1868	Garbutt, Miss Emma L.....	
1868	Garbutt, Miss Jennie (now Mrs. Jewell).....	
1871	Gaston, Mrs. Hannah.....	
1867	Gatter, Charles E.....	1869
1872	Gauntt, Mrs. Mary A.....	
1872	Gauntt, Miss Emma J.....	
1872	Gauntt, Miss Mary L.....	
1872	Gauntt, Lewis F.....	
1872	Gauntt, Edward C.....	
1871	Getchell, Miss Lydia.....	
1870	Gibbs, Miss Carrie.....	
1870	Gibbs, John C.....	
1868	Gilbert, Miss Cecilia L.....	
1872	Gilbert, Ebenezer D.....	
1872	Gilbert, Mrs. Mary R.....	
1872	Gilbert, Miss Mary R.....	
1872	Gilbert, Miss Sarah D.....	
1868	Gildersleeve, Mrs. Anna M. V.....	
1871	Gilfillan, Miss Mary E.....	
1872	Goddard, Miss Jennie.....	
1869	Gold, Edward.....	
1871	Gooding, Miss Ada.....	
1872	Goodrich, Henry H. K.....	
1870	Gorman, Miss Agnes (now Mrs. Kennedy).....	
1870	Gosling, Miss Charlotte M.....	1872
1868	Gossip, George.....	
1872	Graham, Josiah.....	
1872	Graham, Miss Kate.....	
1870	Graham, Robert.....	
1868	Graves, Charles C.....	1868
1868	Graves, Mrs. Elmira H.....	
1868	Graves, Charles C., Jr.....	1872
1868	Graves, George.....	
1870	Gray, Miss Julia.....	
1869	Green, Miss Emily D. W. (now Mrs. Daily).....	
1868	Green, Girard C.....	

Admitted.	Names.	Con. dis.
1870	Grew, Mrs. Mary S.....	
1869	Grierson, Miss Mary.....	
1872	Griffin, William J.....	
1871	Griffith, Miss Mary J.....	
1868	Griswold, Lyman J.....	1872
1871	Groening, Paul C.....	
1870	Guillame, Miss Clara.....	
1870	Guinlock, Mrs. Georgiana.....	
1870	Guinlock, Miss Georgiana J. (now Mrs. Hollis).	
1870	Guinlock, Miss Alice.....	
1867	Guiteau, Charles J.....	1869
1872	Guthrie, Richard.....	
1871	Gwillian, Richard.....	

H

1869	Habberton, Mrs. Alice L.....	1870
1870	Hagan, Miss Amelia.....	
1872	Haines, Miss Susan.....	
1868	Hakes, Mrs. Jennie B.....	
1869	Hall, Edward A.....	
1868	Hall, Granville S.....	
1872	Hall, H. M.....	
1870	Hall, Mrs. Mary L.....	
1872	Hall, Harvey C.....	
1872	Halliday, F. J.....	
1872	Halliday, Mrs. Sarah A.....	
1868	Halliday, Miss Jennie (now Mrs. Gibson).....	
1871	Halliday, William.....	
1871	Hallock, Miss Martha T.....	
1872	Hallock, Miss A. Ada.....	
1871	Halsey, Henry.....	
1867	Hammond, Miss Josephine.....	
1872	Hanna, James.....	1872
1872	Harlow, Samuel R.....	
1872	Harlow, Mrs. Mary E.....	
1872	Harlow, Miss Sarah A.....	
1871	Harper, Miss Lillie J.....	
1871	Harrington, Miss Fanny M.....	
1867	Harris, Mrs. Margaret.....	
1870	Harris, Mrs. Maria.....	
1868	Harrison, Mrs. Annie.....	
1868	Hart, Miss Hannah.....	
1870	Hartman, Miss Emma.....	
1868	Harwood, Miss Julia E.....	
1872	Hatten, Henry.....	
1867	Hawarth, Mrs. Amelia.....	
1869	Hawkins, Miss Martha.....	

Admitted.	Names.	Con. dis.
1869	Hayman, Miss Elizabeth.....	
1869	Hazelton, Miss Carrie E.....	
1867	Head, Miss Fannie.....	
1869	Head, William.....	
1868	Healy, A. Augustus.....	
1867	Healy, Frank.....	
1871	Healy, John.....	
1872	Hein, Louis.....	
1870	Hemmington, William.....	
1869	Hendrickson, Miss Louisa B.....	
1872	Henry, Miss Mary F.....	
1872	Hepburn, Mrs. Marion.....	
1870	Herriott, Peter.....	
1871	Hervey, James M.....	
1869	Hewitt, Miss Elizabeth (now Mrs. Davenport)..	
1869	Hewitt, Miss Sophia L.....	
1872	Hickcox, Miss Hattie.....	
1871	Hill, James T.....	
1872	Hill, Miss Katie.....	
1867	Hill, Miss Emma.....	
1868	Hill, Gilman C.....	1870
1870	Hillyer, Henry.....	
1867	Hinman, Miss Anna A.....	
1868	Hinman, Miss Ella.....	
1868	Hofstetter, Antony.....	
1872	Hollis, Miles.....	
1872	Hone, Miss Sarah J.....	
1869	Holmes, Miss Ada A. (now Mrs. Scholes).....	
1869	Houghton, Charles F.....	
1870	Howes, John J.....	
1870	Howes, Mrs. Caroline.....	
1871	Howes, Honnath.....	
1870	Hornbeck, G. D.....	
1872	Hopewell, William.....	
1871	Hubbard, Miss Eugenie A.....	
1870	Hudson, George, Jr.....	
1870	Hudson, Mrs. Sarah.....	
1870	Hudson, Miss Harriet.....	
1867	Hunter, Mrs. Sarah A.....	
1869	Hunter, Miss Elizabeth.....	
1872	Hutchinson, Miss Katie.....	
1869	Hurst, James.....	

I

1870	Ingersoll, William H.....
1870	Ingersoll, Mrs. Adelaide M.....

J

Admitted.	Names.	Con. dis.
1872	Jackson, Mrs. Mary A	
1869	Jaeger, Adolph G	
1863	Jagger, David E.	
1863	Jagger, Mrs. Dorcas	
1870	Jamison, Mrs. Rachael P.	
1870	Jeffrey, Mrs. Maria B.	
1867	Jeffrey, Thomas.	
1870	Jessamine, Miss Emma	
1863	Jewett, Mrs. Annie F.	
1872	Johnson, Mrs. Catherine W.	
1867	Johnson, J. Hasbrouck.	
1869	Johnson, Nathaniel.	
1872	Jones, Miss Anna K.	
1872	Jones, James.	
1872	Jones, Miss Mary L.	
1868	Jones, Thomas W.	1870
1863	Jones, Mrs. Frances G.	1869
1871	Jones, William.	
1871	Judson, Mrs. Harriet	
1870	Jumper, Charles.	

K

1870	Kellogg, Brainard	
1863	Kelly, William	1872
1871	Kemlo, Miss Louisa.	
1870	Kent, Miss Charlotte W.	
1863	Keppel, Frederick	
1871	Ketcham, William.	
1871	Key, Mrs. Amelia B.	
1871	Kick, Henry M.	
1871	Kick, Mrs. Mary.	
1871	Kick, Henry, Jr.	
1870	Kiermeyer, J. C.	1871
1869	Kiermeyer, Mrs. Dora	
1871	Kiermeyer, George	
1872	Kinsley, Miss Katie.	
1863	Knight, William D.	1872
1871	Kirby, Albert.	
1872	Kirkley, Miss Anna E.	

L

1872	Laidler, Miss Mary	
1869	Lane, Thomas P.	
1872	Landon, Cassius D.	
1867	Langdon, Miss Jerusha.	1872

Admitted.	Names.	Con, dis.
1869	Lash, Miss Mary J.....	
1869	Lascelle, Mrs. Caroline A.....	
1871	Latur, Ferdinand.....	
1871	Latur, Mrs. Wilhemina.....	
1869	Lawrence, Ephraim A.....	
1869	Lawrence, Mrs. Clara P.....	
1869	Lawrence, William A.....	
1869	Lawrence, Mrs. Mary A.....	
1870	Lazelle, Mrs. Tabitha.....	
1869	Leach, Mrs. Eliza.....	
1870	Leach, Miss Emily J.....	
1870	Leach, Miss Hannah (now Mrs. Duncan).....	
1868	Leach, James.....	
1868	Leonard, Ambrose.....	
1867	Leonard, Mrs. Mary A.....	1872
1868	Lewis, Miss Mary E.....	
1869	Lightbody, Mrs. Abbie F.....	1870
1869	Lindeman, Miss Lizzie.....	
1871	Linegar, Charles.....	
1871	Littlewood, James E.....	
1871	Littlewood, Mrs. Jeannette.....	
1870	Lloyd, James H.....	
1870	Lockwood, Miss Henrietta.....	
1870	Lockwood, Miss Julia.....	
1870	Long, Mrs. Sarah C.....	
1870	Looke, Mrs. Christiana.....	
1872	Loring, John H.....	
1869	Ludlam, Miss Augusta P.....	
1869	Ludlam, Miss Cornelia P.....	
1870	Ludlam, Miss Jennie P. (now Mrs. Smith).....	
1869	Ludlam, Miss Julia P.....	
1869	Lusk, Mrs. Frances E.....	

M

1871	Mabee, George W.....	
1867	Mack, Mrs. Julia A.....	
1870	Magonn, Edmund.....	
1870	Malone, Miss Esther C.....	
1870	Manby, Miss Anna M.....	
1871	Manby, George.....	
1871	Manby, Mrs. Mary S.....	
1870	Manby, Miss Isabella.....	
1869	Manchester, A. Russell.....	1872
1871	Manning, Alfred E.....	
1871	Manning, William H.....	
1871	Marsh, Isaac T.....	
1869	Martin, John.....	

Admitted.	Names.	Con. dis.
1867	Martin, Miss Mary.....	
1871	Mason, Mrs. Clara D.....	
1872	Mather, George.....	
1871	Matthews, Miss Emily.....	
1870	Matthews, Miss Alice G.....	
1870	May, Samuel S.....	
1870	May, Mrs. Eliza.....	
1872	Mayhew, Frank B.....	
1869	Meach, Miss Agnes.....	
1871	Mead, Mrs. Harriet J.....	
1871	Mead, William E.....	
1871	Mead, Mrs. Adelia.....	
1868	Meade, William H.....	
1870	Meeks, Miss Carrie A.....	
1867	Meeks, Ralph.....	
1867	Meighan, J. M.....	
1871	Mercer, Mrs. Augusta.....	
1870	Merchant, Miss Carrie.....	
1871	Meredith, Evan.....	
1872	Merry, William J.....	
1870	Merry, Mrs. Sarah.....	
1872	Miller, Mrs. Nancy.....	
1871	Moffatt, Robert.....	
1868	Moffatt, Miss Mary H.....	1872
1870	Monté, Harold.....	
1872	Montignani, Albert.....	
1869	Moore, James.....	
1871	Morgan, Miss Abby B.....	
1870	Morrill, Miss Anna E.....	
1870	Morrill, Julius A.....	
1870	Morrill, Mrs. Sarah B.....	
1869	Morton, Charles M.....	
1869	Morton, Mrs. Emma.....	
1870	Munday, Arthur J.....	
1870	Munday, Charles H.....	
1868	Munn, Mrs. Juliet A.....	
1867	Munn, Miss Juliet L.....	
1868	Munn, Miss Sallie C.....	1870
1867	Murlin, Mrs. Margaret.....	
1869	Murphy, Mrs. Mary.....	
1867	Murray, Mrs. Margaretta.....	
1872	Myers, Joseph G., Jr.....	

Mc.

1867	McBride, Miss Jennie (now Mrs. Leavens).....
1870	McClelland, William R.....
1867	McCord, Charles O.....

Admitted.	Names.	Con. dis.
1868	McCord, Mrs. Mary H.....	
1871	McCorkindale, Miss Emma.....	
1871	McCorkindale, Miss Kate (now Mrs. Cornwall).	
1871	McCorkindale, Mrs. Laura G.....	
1869	McCormick, Miss Jennie.....	
1867	McCraken, Mrs. Mary A.....	1872
1871	McDonald, Frank V.....	
1871	McDonald, Richard H.....	
1871	McGinnis, James.....	
1869	McGlashan, Mrs. Harriet O.....	
1871	McGowan, Edward.....	
1871	McGowan, Mrs. Kate.....	
1871	McGowan, Miss Jennie A.....	
1867	McGregor, Miss Jennie.....	
1871	McKay, Miss Maggie A.....	
1867	McKenzie, Mrs. Harriet.....	1870
1867	McKenzie, Miss Helen.....	1870
1870	McLaren, Duncan.....	
1870	McLaren, Mrs. Mary.....	
1872	McLeod, Miss Elisa.....	
1871	McNair, William A.....	
1872	McWood, Miss Virginia.....	

N

1871	Napier, Mrs. Jane.....	
1868	Nash, Lucius C.....	
1870	Neal, Miss Julia.....	
1869	Neal, Miss Katie C.....	
1870	Newman, Miss Agnes.....	
1870	Newman, Miss Bertha.....	
1870	Newton, Benjamin F.....	1871
1869	Nichols, William G.....	
1870	Noe, Ellis M.....	
1872	Norris, Wallace.....	
1869	Norton, Oliver, Jr.....	

O

1868	Oakley, Miss Isabella G.....	
1870	Olsen, Solomon.....	
1880	Olsen, Mrs. Matilda.....	
1867	Orr, Miss Eliza.....	
1871	Osborn, C. Mortimer.....	
1868	Osborn, Miss Rebecca.....	
1870	Outhrup, Miss Elizabeth.....	

P

Admitted.	Names.	Con. dis.
1867	Packer, Mrs. Margaret	1871
1867	Paddock, John D.	1868
1870	Paine, George W.	1872
1870	Paine, Mrs. Frances B.	1872
1869	Palm, John G.	
1868	Palmer, Miss Eliza A.	
1872	Palmer, Miss Ella A.	
1872	Palmer, William H.	
1872	Palmer, Mrs. Julia N.	
1868	Pangborn, Joseph G.	
1872	Paten, Miss Ellen A.	
1869	Patmore, Mrs. Charity A.	
1872	Patterson, George	
1869	Patterson, Mrs. Elizabeth	
1868	Penny, Miss Cecilia W.	
1870	Peterson, Frank.	
1870	Phelps, Calvin.	1871
1870	Phelps, Mrs. Julia	1871
1872	Phelps, Edwin D.	
1870	Phipps, Miss Bertha K.	
1870	Phipps, Miss Martha.	
1870	Phipps, Mrs. C. L.	
1868	Pierce, Edward H.	
1869	Pierce, Frank E.	
1867	Pierrèpont, William H.	
1871	Pierson, Charles G.	
1871	Pierson, Mrs. Josephine	
1868	Platt, Miss Stella J.	
1869	Plumstead, Miss Phoebe	
1872	Poley, Miss Elizabeth	
1870	Pollard, Mrs. Harriet.	
1867	Porter, Rienzi D.	
1869	Potter, Miss Florence	
1869	Power, Miss Annie M.	
1867	Power, Miss Margaret E.	
1870	Pozo, Phillip	
1870	Pratt, Mrs. Frances S. S.	
1870	Pratt, Miss Lucy.	
1867	Pratt, Miss Rosa J.	
1868	Pray, Orestes M.	1869
1870	Price, Elias W.	
1870	Price, Mrs. Phoebe.	
1868	Price, George A.	
1868	Price, Mrs. A. Adelaide	
1870	Price, Miss Hattie S.	
1870	Price, Miss Henrietta.	
1870	Price, Miss Ida.	

Admitted.	Names.	Con. dia
1868	Price, William H.....	
1868	Price, Virgil.....	
1870	Price, Virgil, Jr.....	
1869	Primmitt, Miss Sarah.....	
1869	Pullman, Miss Mary L.....	
1868	Pulver, Miss Eliza E.....	
1871	Pyle, Mifilin.....	

Q

1872	Quimby, Miss Alletta.....	
1871	Quimby, Miss Marietta.....	

R

1867	Raddell, William.....	
1869	Radford, Miss Lizzie.....	
1872	Randall, Clark.....	
1867	Rankin, Miss Ada.....	
1867	Rankin, Miss Maggie.....	
1871	Ray, William.....	
1871	Ray, Mrs. Addie.....	
1872	Raymond, Thomas.....	
1867	Raynor, Miss Ellen A.....	
1871	Reeder, Albert R.....	
1870	Reeder, Miss Lillie T.....	
1870	Renwick, James.....	
1867	Rice, Miss Luanna.....	
1872	Richardson, Miss Hattie.....	
1871	Richmond, Mrs. Ruth M.....	
1872	Roberts, Miss Fanny O.....	
1872	Roberts, Miss Lydia.....	
1867	Robinson, Richard W.....	
1870	Robinson, Miss Louisa L.....	
1870	Robinson, Miss Mary N.....	
1867	Roraback, Mrs. Julia A.....	
1871	Ronn, Mrs. Sarah.....	
1872	Rose, William W., Jr.....	
1871	Rossa, Mrs. Catherine.....	
1870	Russ, Miss Sarah F.....	
1872	Russell, Mrs. Anna E.....	
1868	Russell, Miss Emma (now Mrs. Thomas).....	
1871	Russell, George.....	
1871	Russell, Mrs. Lucia W.....	
1872	Russell, Mrs. Jane.....	
1872	Russell, Miss Mary.....	

S

Admitted.	Names.	Con. dis.
1868	Sackett, Augustine.....	1871
1872	Sackett, Emanuel K.....	
1872	Sandhouse, Miss Mary.....	
1872	Sanders, Cassius D.....	
1869	Saunders, Mrs. Elizabeth E.....	
1872	Savidge, Miss Ann E.....	
1872	Schenck, Miss Mary S.....	
1872	Schwarz, Miss Antonia.....	
1872	Scott, George S.....	
1869	Scott, Mrs. Sarah.....	
1872	Scott, Miss Rebecca L.....	
1872	Scott, Miss Sarah E.....	
1870	Scribner, James.....	
1870	Scribner, Mrs. Mary G.....	
1869	Seymour, John F.....	
1872	Seixas, Miss Abigail C.....	
1871	Shaw, Miss Eleanor J.....	
1870	Shears, Mrs. Levina.....	
1872	Shepard, Mrs. Ann E.....	
1870	Shepard, Miss Anna M.....	
1870	Shepard, Mrs. Eliza W.....	
1867	Shipman, Miss Hattie N.....	
1869	Shipman, Miss Lizzie W.....	
1871	Shoemaker, Charles B.....	
1871	Shoemaker, Mrs. Mary.....	
1870	Simons, Miss Laura E.....	
1870	Simpson, Charles.....	
1871	Skerry, Amory.....	
1871	Skerry, Mrs. Martha B.....	
1872	Skerry, Miss Martha B.....	
1868	Skilton, James A.....	
1871	Skinner, Miss Jane F.....	
1868	Skinner, Miss Susan.....	
1871	Slack, John.....	
1868	<i>Sloan, Miss Mary A.....</i>	1869
1868	Smith, Brainerd.....	
1870	Smith, George H.....	
1870	<i>Smith, Henry S.....</i>	1871
1871	Smith, Mrs. Christina.....	
1871	Smith, Mrs. Emma W.....	
1872	Smith, Miss Emma.....	
1871	Smith, Joseph L.....	1872
1871	Smith, Mrs. E. C.....	1872
1870	Smith, Miss Mary A.....	
1870	Smith, William E.....	
1871	Smith, W. E.....	
1868	Smith, Henry L.....	

Admitted.	Names.	Con. dis.
1867	Smith, Mrs. Rebecca L.....	
1868	Smythe, Mrs. Abigail.....	
1872	Snow, Edward L.....	
1872	Snow, Mrs. Elizabeth.....	
1872	Snow, Miss Tirza.....	
1872	Southard, Henry D.....	
1867	Southwick, Miss Ella M.....	
1872	Spears, Mrs. Catherine S. B.....	
1872	Spencer, Miss Elizabeth R.....	
1872	Spooner, Gideon B.....	
1872	Spooner, Mrs. Charlotte M.....	
1869	Stacey, John C.....	1870
1871	Stearns, William A.....	
1868	Stearns, Mrs. Helen A.....	
1870	Stephens, Miss Isabella.....	
1871	Stephenson, Charles F.....	
1867	Sterritt, William W.....	1868
1871	Stevens, Cassius R.....	
1868	Stewart, Edwin E.....	
1867	Stewart, George H.....	
1869	Stewart, Miss Josephine.....	
1869	Stewart, Miss Sarah.....	
1871	Stewart, Miss Perpetua.....	
1867	Stewart, Robert.....	
1867	Stewart, Robert L.....	
1863	Stillwell, Miss Anna M.....	
1868	Stillwell, Samuel D.....	
1871	Stone, Miss Carrie.....	
1867	Stone, Miss Kate D.....	
1869	Strong, Mrs. Mary B.....	
1870	Strong, Miss Clara L.....	
1869	Studwell, George S.....	
1870	Sullivan, James.....	
1869	Sulton, Miss Anna E. (now Mrs. Pitt).....	
1869	Sulton, Miss Clarissa M.....	
1868	Swan, Frank M.....	
1871	Swezey, Miss Hannah.....	
1870	Swinarton, John A.....	
1870	Swinarton, Mrs. Mary A.....	
1872	Swithenbank, Edward L.....	
1872	Swithenbank, Miss Maria.....	
1868	Sylvester, Isaiah.....	

T

1871	Taft, Mrs. Lydia F.....
1872	Tallman, George C.....
1872	Tallman, Mrs. Julia.....

Admitted.	Names.	Con. dis.
1871	Tappenden, Miss Fannie.....	
1871	Tate, James.....	
1871	Tate, Mrs. Charlotte.....	
1868	Taylor, Mrs. Mary.....	
1868	Taylor, Miss Melissa.....	
1872	Terry, Allen B.....	
1870	Thomas, Anthony S.....	
1872	Thomas, Edward.....	
1870	Thomas, Frederick J.....	
1870	Thomas, Miss Theresa.....	
1867	Thompson, William.....	
1868	Thorpe, Henry.....	
1869	Thurber, Mrs. Anna M.....	
1869	Thursby, Miss Emma C.....	
1872	Tilney, Joseph.....	
1872	Tilney, Thomas J.....	
1869	Tilton, Miss Annie D.....	
1868	Tilton, Miss Florence.....	
1871	Titcomb, Miss Mary.....	
1869	Toedt, Miss Matilda.....	
1870	Topliff, Mrs. Louisa.....	
1870	Topliff, Mrs. Margaret.....	
1872	Transom, Miss Caroline.....	
1870	Transom, Miss Emma.....	
1870	Traphegan, George C.....	
1872	Tremper, Michael.....	
1869	Trigg, Mrs. Charlotte.....	
1871	Tripp, Lewis.....	
1871	Turner, Miss Eva.....	
1871	Turnow, Mrs. Auguata.....	
1872	Tuttle, Mrs. Isabella.....	
1867	Twist, Mrs. Elizabeth.....	
1867	Twist, Henry.....	
1872	Tydeman, Miss Emma.....	
1872	Tydeman, Mrs. Maria.....	
1870	Tyrrell, Miss Ella L.....	

V

1867	Vail, Joseph H.....	
1868	Vanderbilt, Mrs. Keziah.....	
1872	Van Doorn, George.....	
1872	Van Doorn, Mrs. Isabella.....	
1870	Van Everson, Miss Julia C.....	
1870	Van Ingen, Mrs. Elizabeth J.....	
1868	Van Ingen, Mrs. Mary L.....	
1869	Van Nostrand, Miss Rachael.....	

Admitted.

Names.

Con. dis.

1868	Van Wagoner, Cornelius S.	
1872	Vosburg, Miss Carrie C.	

W

1870	Wadsworth, William B.	
1872	Wainwright, George H.	
1871	Waldo, Charles D.	1871
1870	Walker, Francis H.	
1870	Walker, Mrs. Marilla	
1871	Wallace, William	
1872	Ward, Miss Mary	
1871	Warner, Miss Edith	
1869	Warner, Miss Emma B.	
1871	Warren, Charles	
1867	Warren, William H. J.	
1870	<i>Warring, James E.</i>	
1872	Washburn, Mrs. Elizabeth	
1870	Wass, Mrs. Lydia	
1870	Waterbury, Charles M.	
1868	Waterman, Miss Mary E.	1870
1867	Waters, Miss Rosina	1868
1867	Watson, Charles H.	
1867	Watson, Miss Frances	1869
1867	Watson, James H.	
1867	Watson, Mrs. Mary E.	
1867	Watson, Miss Mary E.	
1867	Weillings, Charles	1868
1868	Welling, J. T.	1869
1868	Welling, Mrs. Eliza	1869
1868	Welling, Miss Susan	1869
1868	Welling, Silas W.	1869
1870	Welling, Miss Addie (now Mrs. Brenner)	
1868	Welling, Miss Adeline	1869
1871	Wells, Mrs. Harriet D.	
1868	Wells, George H.	
1867	Wells, Miss Marie E. (now Mrs. Jacobson)	
1872	Wells, Mrs. Hettie A.	
1872	Wells, Mrs. Mary A.	
1872	Wescott, Miss Alice	
1867	Wheeler, Miss Emma C.	
1867	Wheelock, William E.	
1868	White, Hiram B.	
1870	White, Miss Jennie C.	
1868	White, Miss Mary L.	
1868	White, Mrs. Maria M. D.	
1867	White, Willard W.	1870
1868	Whitlock, Lewis L.	

Admitted.	Names.	Con. dis.
1868	Whitlock, Mrs. Jennie L	
1868	Whitney, Mrs. Elizabeth.....	
1867	Wierum, Mrs. Anna H.....	
1867	Wiggins, Mrs. Rebecca.....	1871
1867	Wight, Charles H	
1868	Willard, A. Clark	
1869	Williams, Henry C	
1871	Williams, Mrs. Jennie L.....	
1871	Williams, Mrs. Nellie	
1870	Wilson, Elisha	
1870	Wilson, Mrs. Julia.....	
1868	Wilson, George A	
1870	Withey, Miss Marion C	
1870	Woodruff, Truman B	
1870	Woodruff, Mrs. Mary S	
1872	Woods, Mrs. Matilda	
1872	Woods, Miss Tillie F	
1872	Woods, Miss Lizzie N.....	
1870	Woolison, Joseph.....	
1870	Worth, Miss Josephine	
1867	Wyman, Luke.....	
1867	Wyman, Mrs. Mary A	
1867	Wysocki, Basil	

Y

1870	Yandley, Miss Mary F
1869	Young, David T.....
1869	Young, Mrs. Belle H.....
1870	Young, Miss Ellen.....
1870	Youngblood, Miss Matilda.....

Z

1870	Zipfel Mrs. Gustine
1872	Zipfel, Miss Minnie
1870	Zundel, John....

APPENDIX.

*Form of Admission to the Church.**

FROM THE "PLYMOUTH CHURCH MANUAL" (1867).

[The persons about to unite with the Church upon a profession of faith will take their places in front of the pulpit.]

ADDRESS BY THE PASTOR.

You have separated yourselves from this congregation, dear friends, to perform one of the most momentous and yet joyful acts of your life. You will never cease to feel the effect of the dedication which you now make. Should you cling affectionately to that Redeemer whom you are now about openly to avouch, you will ever rejoice that you were brought to this hour; but if your soul shall draw back, and you shall put Christ to an open shame, this deed and this hour shall be everlasting witnesses against you.

You have been deeply convinced of your personal sinfulness; you have heartily repented thereof; you have believed in the forgiving love of Jesus Christ; you have

*The Articles of Faith and Covenant, having been revised by a Special Committee, were adopted by the Church as they now stand, on the 17th of April, 1848, by a unanimous vote.

dedicated your heart and life to him ; that dedication you are about to renew in the presence of God and this congregation. Yet, be not cast down. Though we have thought it meet to admonish you, it is with a calm and cheerful hope that He who in love has called you will never leave nor forsake you until you shall stand in Zion and before God.

ARTICLES OF FAITH.

1. We believe in the existence of One Ever-living and True God, Sovereign and Unchangeable, Infinite in Power, Wisdom and Goodness.
2. We believe the Scriptures of the Old and New Testaments to be inspired of God ; to contain a revelation of His will, and to be the authoritative rule of faith and practice.
3. We believe that the Father, the Son, and the Holy Ghost, are revealed in the Scriptures as existing, in respect to attributes, character and office, as three Persons, equally Divine ; while in other respects they are united, and are, in a proper sense, One God.
4. We believe that our First Parents were created upright ; that they fell from their original state by disobedience, and that all their posterity are not only prone to sin, but do become sinful and guilty before God.
5. We believe that God so loved the world that he gave his only begotten Son to die for it ; that Christ appeared in the flesh ; that he set forth a perfect example of obedience ; that he purely taught the truths needful for our salvation ; that he suffered in our stead, the just for the unjust ; that he died to atone for our

sins, and to purify us therefrom ; and that he rose from the dead and ascended into heaven, where he ever liveth to make intercession for us.

6. We believe that God offers full forgiveness and everlasting life to all who will heartily repent and believe in the Lord Jesus Christ ; while those who do not believe, but persevere in sin, shall finally perish.
7. We believe in the resurrection of all the dead ; in a final and general Judgment, upon the awards of which the wicked shall go into everlasting punishment, and the righteous into life eternal.

[Thus do you believe?]

COVENANT.

Do you now avouch the Lord Jehovah to be your God ; Jesus Christ to be your Saviour ; the Holy Spirit to be your Sanctifier ? Renouncing the dominion of this world over you, do you consecrate your whole soul and body to the service of God ? Do you receive his Word as the rule of your life, and, by his grace assisting you, will you persevere in this consecration unto the end ?

[The ordinance of Baptism, if not previously received, will here be administered.]

COVENANT WITH THE CHURCH.

[Here those who unite by letter will rise in their places.]

Do you solemnly covenant and agree to study the peace, purity, and liberty of this Church ; to love and watch over its members as your brethren ; to receive from them all needful care and admonition ? Will you labor together with us in the maintenance of its public worship and ordinances ; submit to necessary discipline,

and avoid all causes of scandal and offence, so long as in the Providence of God you shall continue among us?

[The members of the Church will here rise.]

We, then, the members of this Church, do joyfully and cordially receive you into our number. We promise to bear with you, to love, to edify, and by all means in our power to advance you in the Divine life. AMEN.

Basis of Union

BETWEEN THE CHURCH AND THE SOCIETY.

[ADOPTED JUNE 11, 1847.]

1. The Society shall hold the property, and receive the income, and make all pecuniary engagements, appropriations and payments.

2. In calling a Pastor, the Society and Church will act as concurrent bodies—a majority of each being necessary to constitute a call; the Church nominating, and the Society confirming or rejecting the nomination.

3. The Church will provide for the supply of the pulpit when there is no settled Pastor; make the necessary arrangements for singing, and in general, for the orderly celebration of religious worship: and the Society will liquidate all reasonable expenses thereby incurred.

ORDER OF BUSINESS AT THE ANNUAL
MEETING OF THE SOCIETY.

1. Reading the call of the Meeting, duly certified.
2. Treasurer's Report.
3. Election of Trustees and other Officers.
4. Appointment of Auditor for the ensuing year.
5. Other Business.

RENTING OF PEWS.

The Pews, and half the Aisle Seats (the others being free), are publicly rented on the Tuesday* evening succeeding the first Sunday in January of each year. This renting is never postponed on account of the weather.

Each Pew and Aisle Seat has a fixed valuation, and the choice of any in the house, without any reservation for previous occupants, is offered to the person who will bid the highest premium above the valuation.

* The statement made on page 164 in reference to this subject is erroneous.

Ecclesiastical Principles and Rules.

—:O:—

I. ECCLESIASTICAL PRINCIPLES.

RULE 1. *Independence.*—This church is an independent ecclesiastical body ; and, in matters of doctrine, order and discipline, is amenable to no other organization.

RULE 2. *Fellowship with other Churches.*—This Church will extend to other evangelical churches, and receive from them, that fellowship, advice, and assistance, which the laws of Christ require.

II. MEMBERSHIP.

RULE 3. *Admission.*—Application for church membership, either by letter or upon profession, must be made to the Examining Committee ; but all members of the church are entitled to participate in the examination. Those applicants who are approved by the Committee must be propounded to the church and congregation on the Sabbath immediately preceding the communion. The church shall pass upon the names so propounded, at the next business meeting, and the persons accepted become members upon giving their public assent to the Articles of Faith and Covenant.

RULE 4. *Discipline*.—Members cannot be censured by the church, except by the process herein stated. A complaint may be made, either to the Examining Committee, or to the whole church. In the former case, the Clerk of the Committee, and in the latter case, the Clerk of the church, must reduce the complaint to writing, if it is entertained, and must use due diligence to forward a copy to the accused, and to give him personal notice of the time and place of hearing. The accused must have a full opportunity to be heard in his own defence. An accusation presented to the church must always be heard, either by the church or by the Examining Committee, unless the application for a hearing is rejected at a meeting of the church by a three-fourths vote.

RULE 5. *Censures*.—The censures which may be inflicted on offending members are, according to the aggravation of the offence, either (1) private reproof, (2) public admonition, (3) suspension, or (4) excommunication. In cases of excommunication, notice thereof must be given from the pulpit on the Sabbath.

RULE 6. *Dismission*.—It is expected that members, on removing from the city, or to other churches in the city, will ask for letters of dismission and recommendation. A request for such a letter may be announced at the weekly prayer-meeting; and if no objection is made to the Clerk, he must issue a letter accordingly, and strike the name of the member dismissed from the roll of the church.

If objection is made, the matter must be submitted to the Examining Committee.

RULE 7. *Dropping Members*.—Members may be dropped from the roll of the church, with or without notice

to them, as may be deemed just, by a vote of the church, upon the recommendation of the Examining Committee, either upon their own application, or, in case they have abandoned their connection with the church by prolonged absence or otherwise, upon the application of any other person. The name of every member thus dropped must be read from the pulpit on the Sabbath.

RULE 8. *Deaths to be Recorded.*—In case of the death of any member of the church, it shall be the duty of any surviving member of the family to notify the clerk. And if none of the family or immediate relatives of the deceased are members of this church, then it shall be the duty of any member of the church, acquainted with the facts, to inform the Clerk of the same in writing, that it may be entered upon the records.

III. ORDINANCES.

RULE 9 (Communion), and RULE 10 (Infant Baptism), see page 164.

IV. MEETINGS.

RULE 11. *Prayer Meeting.*—This church will meet for prayer and conference every Friday evening. The meeting shall be conducted by the Pastor, or, in his absence, by one of the brethren.

RULE 12. *Business Meetings.*—A regular business meeting of the church shall be held after the close of the prayer-meeting, on the Friday evening next preceding the first Sabbath in each month; but at the meeting next before the communion no business other than the reception and dismissal of members shall be transacted, except by unanimous consent.

RULE 13. *Special Meetings.*—The Clerk may, of his own motion, and must, at the request of the Pastor, or, on the written requisition of any seven members of full age, call a special business meeting of the church, by causing a notice to be read from the pulpit, or, where the only business to be transacted is the appointment of delegates to a council, by a notice given in the lecture-room.

RULE 14. *Annual Meeting.*—A meeting of the church for the choice of officers, and transaction of other business, shall be held annually on the second Friday evening of December, at which the Clerk and Music Committee must present their reports, and the Treasurer must present his accounts duly audited.

RULE 15. *General Provisions.*—No business can be transacted except at meetings regularly organized, and with at least seven members present; nor can any business other than the reading of the reports be transacted at the annual meeting, unless at least twenty members have been present at some stage of the meeting. But the action of a meeting irregularly convened, or without a quorum, may be ratified at a subsequent regular meeting competent to act upon the subject.

RULE 16. *Moderator.*—At each business meeting a moderator must be elected.

RULE 17. *Prayer.*—All meetings for business must be opened with prayer.

RULE 18. *Resolutions.*—Resolutions cannot be voted upon at the same meeting at which they are offered, if any objection is made to a vote being taken, but must, in that case, be reduced to writing and laid over to the

next business meeting ; except in the case of resolutions offered at the annual meeting.

RULE 19. *Rules of Order.*—Business shall be transacted at the annual meeting in the following order :

1. Reading the minutes ;
2. Annual reports of the Clerk, Treasurer, and Music Committee ;
3. Election of officers ;
4. Proposed amendments to these Rules, the Articles of Faith, Covenant or Form of Admission ;
5. Other business.

In all other respects, business meetings shall be regulated by the Manual of the Church, and, in cases not provided for thereby, by Cushing's Manual.

V. OFFICERS.

RULE 20. *Officers.*—The stated officers of the church are a Pastor, or Pastors, nine Deacons, an Examining Committee, a Music Committee, a Clerk, an Assistant Clerk, a Treasurer, and two Auditors.

RULE 21. *Pastor.*—The choice of a Pastor must be made at a meeting specially called for that purpose, by notice from the pulpit, on two successive Sabbaths ; and is subject to the approval of the Society.

RULE 22. *Deacons.*—The Board of Deacons shall consist of nine brethren, three of whom shall be chosen at each annual meeting, for three years from the next first of January ; and at the expiration of their terms of office they shall be ineligible for one year.

RULE 23. *Examining Committee.*—The Examining

Committee shall consist of the Pastor and Deacons (*ex officio*), and six brethren, two of whom shall be chosen at each annual meeting, for three years from the next first of January ; and at the expiration of their terms of office, they shall be ineligible for one year.

RULE 24. *Music Committee.*—The Music Committee shall consist of the Pastor (*ex officio*) and six brethren, two of whom shall be chosen at each annual meeting, for three years from the next first of January ; and at the expiration of their terms of office they shall be ineligible for one year.

RULE 25. *Other Officers.*—The Clerks, Treasurer, and Auditors shall be chosen at the annual meeting, for one year from the next first day of January.

RULE 26. *Mode of Election.*—All officers must be chosen by ballot, unless otherwise ordered by unanimous consent. A majority of all the members present and voting shall be necessary to a choice.

RULE 27. *Vacancies.*—Vacancies in any of the offices (except the Pastorate), occurring between the annual meetings, may be filled for the unexpired terms at any regular business meeting : notice of the election having been given from the pulpit on the preceding Sabbath.

RULE 28. *Duties of Deacons.*—It is the duty of the Deacons,

1. To assist in the administration of the Lord's Supper ;
2. To distribute the charities of the church to its poor ;
3. To have a general oversight of the collections for benevolent objects ;
4. In the absence or at the request of the Pastor, to provide a supply for the pulpit and lecture-room ;

5. To make all needful provision for the meetings of the church, and to superintend all its affairs not actually in charge of other officers of the church.

RULE 29. *Duties of Examining Committee.*—It is the duty of the Examining Committee to investigate applications for reception into, or dismissal from, the church, and accusations made against its members ; and also to keep a vigilant watch over the membership in general. The Committee must annually, at its first meeting in January, appoint a Clerk, who must keep full records of its acts, and especially of the examination of candidates, and must furnish the Pastor with a list of persons propounded for admission to the church on the Sabbath morning next preceding the communion.

RULE 30. *Music Committee.*—The Music Committee has power to appoint suitable persons to conduct the music of the church ; make all necessary arrangements to furnish a well-disciplined choir ; and also for the practical development of musical talent in the congregation. It must annually, at its first meeting in January, appoint a Clerk, who must keep full records of its acts, and report in writing to the church at the annual meeting.

RULE 31. *Duties of the Clerk.*—It is the duty of the stated Clerk :

1. To keep full minutes of the transactions of the church at its business meetings ;
2. To keep two registers of all the members of the church, one chronological, and the other alphabetical, in order ;
3. To keep a record of the names of all children of church members baptized, with the date of their baptism and of their birth, and the names of their parents ;

4. To keep a record of the admission, dismission, or death of members of the church, showing the date of the event, and to note the same briefly on the registers ;

5. To enter all reports accepted by the church, in full, in a book to be specially kept for that purpose ;

6. To keep the Covenant, Confession of Faith, Form of Admission, and Ecclesiastical Principles and Rules, recorded in a place by themselves ;

7. To notify officers, delegates, etc., of their appointment ;

8. To issue letters of dismission and recommendation, pursuant to Rule 6 ;

9. To give reasonable notice of the meetings of the church ; and to give notice of the annual meeting on each of the two preceding Sabbaths ;

10. To call special meetings, when required to do so under Rule 13 ;

11. To conduct the correspondence of the church ;

12. To present, at the annual meeting, a written report on the state of the church, giving its history for the preceding year, and an account of the members received, dismissed, and deceased ; which report must be previously submitted to the Examining Committee for revision.

RULE 32. *Duties of Assistant Clerk.*—It is the duty of the Assistant Clerk to assist the Clerk in the performance of his duties, and, during his absence or disability, to take his place.

RULE 33. *Duties of the Treasurer.*—It is the duty of the Treasurer :

1. To receive the proceeds of all collections other than for the poor of the church ;

2. To keep an account thereof, stating the object for which each collection was taken up ;

3. To pay money specially collected for the benefit of an organized society to the proper officer of such society only ;

4. To pay out money otherwise collected only upon the written order of at least three of the deacons, and then only to the cause for which the money was collected, unless otherwise ordered by a two-thirds vote at a regular meeting ;

5. To present a written report at the annual meeting showing in detail all his receipts and payments.

RULE 34. *Duties of Auditors.*—It is the duty of the Auditors to audit the accounts of the Treasurer, and to report thereon at the annual meeting.

RULE 35. *Quorum.*—Three members of the Board of Deacons, Examining Committee, or Music Committee, respectively, shall constitute a quorum for the transaction of business.

VI. COLLECTIONS.

RULES 36, 37, 38, Monthly, Poor, and Thanksgiving collections (see page 163).

VII. MISCELLANEOUS.

RULE 39. *Delegates.*—Members of the church appointed as delegates to other churches, or to councils, must attend as such, if possible : but if they cannot do so, may appoint substitutes with the approval of the Pastor or Deacons, giving prompt notice to the Clerk. Delegates must report the action of councils attended by them, at the next regular business meeting of the church after their return.

RULE 40. *Suspension of Rules.*—Rules 3, 6, 10, 11, 18, 19, 36, 37, and 38 may be suspended in particular instances, in whole or in part, by the vote of two-thirds of the members of the church present and voting at a business meeting.

RULE 41. *Alteration of Rules.*—The Confession of Faith, Covenant, Form of Admission, and Ecclesiastical Principles and Rules shall not be altered or suspended, except as hereinbefore prescribed, or at an annual meeting, by a vote of two-thirds of the members of the church present and voting; nor can they be altered even in such case, unless a notice containing the substance of the alteration has been presented to the church in writing at another business meeting within one month previously. But an alteration adopted at an annual meeting may be rescinded at the next regular business meeting, if notice of an intention to move for such rescission is presented to the church in writing at such annual meeting.

[The foregoing rules, with the exception of two slight alterations since made, having been revised by a special committee, were adopted as they now stand, at the annual meeting held December 14, 1865, and, by adjournment, January 12 and 19, 1866.]

Rules of Order for Business Meetings.

—:O:—

1. It is the duty of the Clerk to call the meeting to order at the time appointed, and when a Moderator has been nominated, to put the question upon the choice. In the absence of the Clerk, any member may call the meeting to order, nominate a Moderator, and put the question. A Clerk *pro tem.* should then be chosen. If the meeting is adjourned to another day, the same Moderator presides.

2. Every motion must be reduced to writing, if required by any member.

3. When a motion is made and seconded, it should be read or stated by the Moderator, and is then before the meeting for consideration; and, until it is disposed of, no other business is in order. It may be withdrawn by the mover at any time, if no vote has been taken on it or on an amendment of it.

4. Several amendments may be moved to a proposition.

5. A motion to amend an amendment may be made, but not to amend the second amendment.

6. A motion to strike out all the words after "resolved," and to substitute a new proposition on the same subject, is in order.

7. Privileged motions may be made at any time. They are : (1) to adjourn, (2) to lay on the table, (3) the

previous question, (4) to refer to a committee, (5) to postpone to a time fixed.

The first three are not debatable.

If the previous question is carried, no further debate is in order, and the pending motion, with amendments offered, must be immediately put to vote.

8. Motions to amend are to be put in inverse order.

9. If several sums are proposed, the largest is put to the question first, and of several times the longest.

10. When a vote is to be taken, the Moderator, after stating the question to be decided, calls first for the "ayes" and then for the "noes," and announces his decision. If any one doubts the correctness of the decision, he may, at any time before another motion is made, call for a vote by rising, when the Moderator calls first upon the "ayes" and then upon the "noes," "to rise and stand until counted."

11. While a vote is being taken, debate is out of order.

12. A member, who voted with the majority, may, during the same meeting, move a reconsideration of the vote, which motion opens the subject again to debate.

13. While a member has the floor, no motion can be made without his consent.

14. The Moderator is bound to confine debate to the point under discussion.

15. If a point of order is raised during debate, it must be decided by the Moderator, subject to an appeal to the meeting, before the debate proceeds.

16. An appeal to the meeting may be taken from any decision of the Moderator.

17. Debate is not in order unless there is a motion before the meeting; but one who makes a motion may preface it with remarks.

18. If the floor is claimed by more than one member, the Moderator decides who is entitled to it.

19. The question before the meeting must be stated by the Moderator on the request of any member.

Miscellaneous.

—:O:—

BUSINESS MEETINGS. (*See page 164.*)

RELIGIOUS MEETINGS.

I.—Preaching on Sunday at 10½ A.M. and 7½ P.M.

II.—Young People's Prayer Meeting, on Thursday evening.

III.—Prayer Meeting of the Church, on Friday evening.

ADMISSION INTO THE CHURCH.

The Examining Committee meets, as a rule, at the close of every Friday night prayer meeting, except in July, August, and September; and except also on the Friday succeeding the last Sunday of each month.

Every one desiring to unite with the church, whether on profession or by letter, must appear *in person* before the Committee for that purpose.

DISMISSION FROM THE CHURCH.

Applications for letters of dismission should be made *in writing*, giving the address to which the letter is to be sent. Such applications should always be made to the Clerk of the Church, and *not* to the Pastor.



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